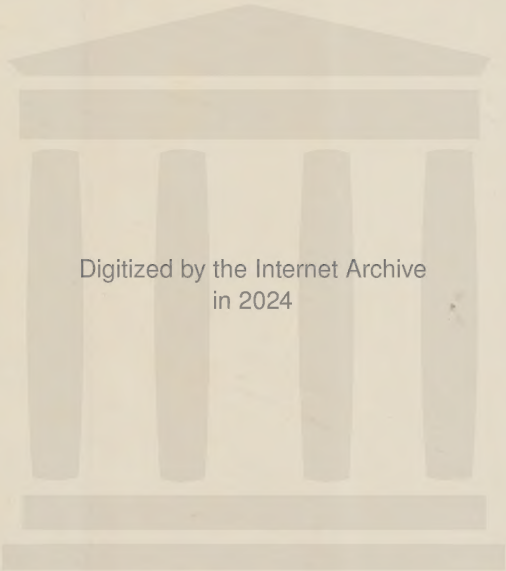
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CHRISTIAN BAPTISM:

WITH ITS

ANTECEDENTS AND CONSEQUENTS.

BY

ALEXANDER CAMPBELL.

"ONE LORD, ONE FAITH, ONE BAPTISM."

BETHANY, VA.:
PRINTED AND PUBLISHED BY ALEXANDER CAMPBELL.
1852.

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Be it remembered, That on the 18th day of February, Anno Domini 1851, A
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Dedication.

To Baptists of every name and party, in the United States of America and in the British Provinces, who speak our vernacular, as an humble Tribute of his respect and esteem, on account of their uniform and persevering advocacy of freedom of thought, of speech, and of action, in all that pertains to the rights of conscience and to civil liberty, as well as for their constant and untiring efforts to sustain the Apostolic institution of Christian Baptism: And especially to those who plead for the Union and Co-operation of all who love our Lord Jesus Christ in sincerity, on the basis of "ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, ONE BODY, ONE SPIRIT, AND ONE HOPE," *this Volume is respectfully and affectionately inscribed by*

THE AUTHOR.

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PREFACE.

THE important question of Christian Baptism is yet, with many, an undecided question. With many, too, it has been decided wrong, because decided on human authority, or on partial evidence, without personal and proper examination. Neither Christian faith nor Christian character can be inherited, as the goods and chattels of this world. There is no royal or ancestral path to faith, piety, or humanity. Whatever truly elevates, adorns, or dignifies a human being, must be, more or less, the fruit of his own efforts.

Five points are necessarily involved in this discussion, essential to a rational and scriptural decision of the question. These are: 1. The *action*, called baptism. 2. The *subject* of that action. 3. The *design* of that action. 4. The *antecedents;* and, 5. The *consequents* of that action. These are distinct topics, each of which must be scripturally apprehended in its evangelical import and bearings, before this solemn and sublime symbol can be truly enjoyed in its spiritual influences and importance. And such is the prominent and imposing attitude in which its Author placed it, when, in giving a commission to his apostles to convert the nations of the earth to him, he makes this the consummating act of their preaching Christ—of converting and evangelizing the world. "Go," said he, "into all the world,

convert the nations, *baptizing* them into the name of the Father, and of the Son, and of the Holy Spirit."

Misconceptions of this institution are, it has been often remarked, more or less connected with misconceptions of the whole Christian institution, and lie as the sub-basis of the present apostasy from original Christianity. By the grand "Mother of Harlots" and delusions, it has been degraded to the rank of a mere rite or ceremony, and made a door of admission, wide as the whole world, into the bosom of what is impiously called "The Holy, Catholic, and Apostolic Church of Christ."

In view of this, the following treatise discusses the whole subject, in what its author esteems its natural and logical order, placing before the mind of the reader each and every point, in its proper position and relative importance to the whole institution. This gives a somewhat miscellaneous appearance to the volume; but, in view of the whole premises, it will, he hopes, make it more really useful and satisfactory to every reader, so much interested in the subject as to give it a candid and careful perusal.

The author regards the antecedents and consequents of Christian Baptism, as furnishing not only much material for profitable reflection, on the part of every earnest inquirer after the truth and design of Christianity, but as also furnishing arguments in support of the divine origin, authority, and value of Christian Baptism, necessary to an intelligent and satisfactory decision of the much litigated questions, *What is Christian Baptism?* and *What are the benefits thereof?*

He has condensed a very large amount and variety of material on the special questions, What is *Christian* Baptism? Who are its *legitimate subjects?* and What its *specific design?* into as small a space as possible, not desiring to say even a moiety of what he might say on the premises. Much of what is said is designed to be suggestive to the mind of the reader, rather than to leave him nothing to do but to read what is written; to open to his mind the unwasting fountains of light and knowledge

contained in the Divine Records of eternal wisdom and providence, that he may see, in the clear, full, and certain light of God's own book, the glorious scheme of redemption, as indicated in the precious and sublime symbol of Christian Baptism.

The continual agitation of this subject is important and benevolent, so long as unscriptural views of it are not only entertained, but made the bitter root of discord amongst good men, and of schism in the Christian profession. Truth ever gains, and error uniformly loses, by discussion. The results of the discussions of this subject during the last thirty years, are at least the addition of a hundred thousand persons to the profession of "one Lord, one faith, and one baptism;" and, so far, have contributed to the triumph of truth, the union of Christians, and the conversion of the world. We, therefore, commend to the blessing of the Lord, this new offering on our part to the advancement of truth in the world, and as an humble means of promoting the cause of Christian union and co-operation amongst all who love Zion and seek the peace and happiness of Jerusalem.

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INTRODUCTION.

CHRISTIANITY has its theory and its practice. Its *theory* is the Sacred Writings of the Apostles and Evangelists of Jesus Christ; its *practice*, the life of the Christian. The Christian profession is not now what it once was. It has become secular and sectarian. The members of the church of Christ were formerly called "saints," "elect of God," "a chosen generation," "a royal priesthood," "a peculiar people." Now they are called "Churchmen," "Dissenters," "Romanists," "Protestants," "Episcopalians," "Presbyterians," "Independents," "Baptists," "Methodists," &c. &c. &c. The church was once "a spiritual house," whose members were addressed as "justified," "sanctified," "adopted," and "saved." It was "a holy nation" whose citizens had their citizenship in heaven. Such were its designations, and such was its general character. The exceptions were comparatively few. These mostly renounced the profession and went back into the world. "They went out from us because they were not of us," said the beloved John; "for had they been *of us* they would no doubt have continued *with us;* but they went out that they might be made manifest that *they were not all of us.*"

But that such would not always be the character of the Christian profession, was clearly foreseen and distinctly foretold by the holy Apostles. "There shall come a falling away"—"an apostasy," said Paul. He adds, "A MAN OF SIN," "THE SON OF PERDITION," will come, and must be developed. His character is delineated, as proud, haughty, and secular. He was, indeed, to be a churchman—to "sit in the temple of God." He

would exalt himself amongst and above the gods of earth—the kings and monarchs of nations. This mystic character would gain the ascendency by assumed powers;—"signs," "miracles of falsehood," and "with all the deceitfulness of unrighteousness," amongst them "who did not love the truth," but had pleasure in iniquity. Indeed, "the Spirit speaketh expressly, that in the latter days" a portion of the Christian profession "would depart from the faith," giving heed to seducing preachers, and "to doctrines concerning the spirits of dead men;" "speaking lies in hypocrisy, having their conscience seared as with a hot iron." They would preach a monastic life, advocate celibacy, "forbidding to marry," observing lent, "commanding to abstain from meats which God has created to be received with thanksgiving, being sanctified by the word of God and prayer."

Indeed, the Apostle informs us that "as there were false prophets among the people" in former times, "so there should be false *teachers* as well as false professors among the people of God, who should bring in "condemnable heresies;"—reprobate schisms, and "destructive sects." While acknowledging Jesus as a teacher or prophet, and from God, they would undermine his divinity, "denying the Lord that bought them," "who gave his life a ransom for many," and "who redeemed us to God by his blood." He adds, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Now all this will be done "for filthy lucre's sake." "Through covetousness shall they with feigned words" (of piety) "make merchandise of you." Their example will lead to skepticism and general infidelity; "for," says the same Apostle, know this especially, "that in the last days scoffers shall come, walking after their own lusts," saying, "Where is the promise of his coming; for all things go on as they did from the beginning of the world?" The mother of all this apostasy and infidelity is compared to a charlatan, or rather to a courtezan very gayly and fashionably attired. "She is arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden chalice in her hands full of abominations," the rewards of "the filthiness of her fornications." She wears a splendid tiara magnificently adorned; but when deciphered and fairly interpreted, it means, "BABYLON THE GREAT, THE MOTHER OF HARLOTS," and Parent of all Abominations.

Such is a portion of the fortunes of the Christian profession as foretold by the Apostles. We have seen it; nay, we live in the midst of it. This "Man of Sin" still lives in Rome, and pretends to be "the Vicar of Christ" and "the Prince of the Apostles."

A reformation of Popery was attempted in Europe full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism,—that into Congregationalism,—and that into Baptistism, &c. &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of Popery. They are, at best, but a reformation of Popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands; and, therefore, as communities, they are not distinguished by the ancient piety, zeal, and humanity, nor for their efforts and success in evangelizing the world at home or abroad. It is probable that as many of their own offspring are converted to the world, or to infidelity, as they have reclaimed from the world and the various forms of infidelity, during any given period of years. Most of the Socialists, Agrarians, Fourierists, Owenists, Rationalists, Puseyists, &c., now in Protestant countries, are of Protestant ancestry. Our missionary gains from heathen lands do not more, at most, than fill up the apostasies from Protestant households to the numerous and various forms of infidelity.

Living then, as we do, in the midst of such abortive efforts at reformation; seeing the progress of error, and regretting the feeble and slow advances of the gospel upon even the outposts of error, infidelity, and abounding iniquity, we are constrained to inquire, if any thing can be done; and, if any thing, what should it be, and how attempted? To fight the old battles over again, to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational, or Methodist platform of improvement, either of theory or practice, or to adopt Scotch, English, or American Baptistism, could promise nothing better than that which already is, or has heretofore been. These have all been tried. Their whole moral and spiritual power has been made to bear upon the present condi-

tions and past conditions of sectarianized Christianity. And what have they done? What can they do better than they have already done? Do the new parties called *"Reformed"* enjoy more spirituality, more union, more harmony and peace among themselves, than the old ones? Are they more benevolent, more liberal, more active, or more successful in converting the world, than the old ones? Or do they seek to unite the faithful, or to bring all Protestant parties into one communion? Are they more successful in active benevolence than those who preceded them? These are questions which, as far as I am informed, must all be answered in the negative. From them united on any one of these creeds, or from them as they now are, can we expect a better state of things, internal or external? If so, we ask them for the proof. Till that is given, we shall, because we must, despair of it.

All creeds are mere theories of Christian doctrine, discipline, and government, exhibited as a basis of church union. Being speculative, they have always proved themselves to be "apples of discord" or "roots of bitterness" amongst the Christian profession. They have, in days of yore, erected pillories, founded prisons, provoked wars, kindled fires, consecrated *autos da fe*, instituted star-chambers, courts of high commission, and horrible tribunals of Papal inquisition. Exile, banishment, confiscation of goods, lands, and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.

Having long reflected upon these premises—these creeds, schisms, and parties—as well as on the Sacred Writings of Apostles and Prophets, and the primitive communities founded on them, we are fully convinced that neither Popery, nor any of its Protestant reformations, is the Christian Institution delivered to us in the Holy Scriptures. What is Popery, but the extreme of defection and apostasy? What is Prelacy, but a reformed modification of Popery? What is Presbyterianism, but a reform of Prelacy? What is Congregationalism, or Independency, but a reform of Presbyterianism? And what is Wesleyan Methodism, but a popular emendation of English Episcopacy, combined with the enthusiasm of ancient Quakerism? Amonst them all, we thank the grace of God that there are many who believe in, and love the Saviour, and that, though we may not have Christian churches, we have many Christians.

Is not this as obvious and intelligible as that while there are many republicans in England, France, Belgium, Italy, Spain, and Germany, there is not in them all one republic!

Protestant parties are all founded upon Protestant peculiarities. Indeed, there is but one radical and distinctive idea in any one of them. That is, their centre of attraction and of radiation. They baptize themselves at the laver of that idea, and assume the name of it, whatever it may be, Episcopalian, Presbyterian, or Methodist, &c. &c. They build on what is peculiar, and thus, in effect, undervalue that which is common to them all. And yet, themselves being judges, that which is common is much more valuable than that which is peculiar. The sub-basis of all parties is the tenet which is their cognomen. The difference between a Churchman and a Presbyterian is neither Calvinism nor Arminianism, faith nor repentance, righteousness nor holiness, baptism nor the eucharist, but the *politics* of ecclesiastical organization—the policy called Episcopacy or Presbytery—the single idea of one Bishop, or two Bishops in one church, a Prelate or a Presbytery. Every other peculiarity is but the colouring, modification, or development of this idea. This consecrates the sacramental table.

Now, it appears to us, the things which are most commonly believed are most valuable, certainly much more valuable than any one of the partisan peculiarities. The things most commonly believed are, of course, most evident; and generally in the ratio of the evidence in proof of any fact or proposition is its value. Romanists and Protestants of almost every name believe that "Christ died for our sins," and that "he was buried," and that "he rose again the third day" according to prophecy. These, the Apostle Paul says, will save any man that believes them; if, indeed, he do practically believe them. But who can say this of any one of the partisan foundations? Of the Papal seven sacraments but two are held in common among all Protestants. These are Christian baptism and the Lord's supper. And who will not say that these two are infinitely more valuable than either marriage or extreme unction, or any or all the five reputed as such? We conclude, then, that a party founded on all that is commonly received by Romanists, Greeks, and Protestants, and nothing more, would not only be a new party, one entirely new, but incomparably more rational, and certainly more scriptural than any of them.

From a full survey of the premises of ecclesiastical history, of human creeds and sects,—and especially from a profound regard for the wisdom and knowledge that guided, and the Spirit that inspired the Apostles of Jesus Christ, and that qualified them to reveal his will,—we have proposed an *Evangelical Reformation*—or, rather, a return to the faith and manners anciently delivered to the saints—A RESTORATION *of original Christianity both in theory and practice.* The three capital points of which are:—

I. The Christian Scriptures, the only rule and measure of Christian faith and learning.

II. The Christian confession, the foundation of Christian union and communion.

III. The Christian ordinances—baptism, the Lord's day, and the Lord's supper,—as taught and observed by the Apostles.

Of these three fundamental propositions we need not, indeed we cannot, now speak particularly.

Concerning the first, it would seem enough to say, that as the Christian writings are the production of the Holy Spirit speaking to us through the ministers of Christ, they are just what they ought to be. The Spirit of God being "the Spirit of wisdom and knowledge," the Spirit of eloquence and revelation, author of the gift of tongues, and "the Advocate" of Christ, he certainly could and *did select* the best forms of human language in which to communicate the mind and will of God to man. He possesses infinitely more wisdom, learning, and eloquence, than all the Councils and General Assemblies that ever met. Hence the Christian Scriptures, when fairly translated, are more intelligible, comprehensive, and consequently better adapted to the whole family of man, than any formula of Christian doctrine ever delivered to man. If, then, we cannot unite, and harmonize all discords, upon God's own book, in vain shall we attempt it on the books of men. They are, indeed, the only perfect and complete rule and standard of Christian faith and manners, adapted to man as he is, contemplated in both his individual and social character—in the family, church, and national relations of life.

The Christian confession, into which we are baptized, and on which we are admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at

Cesarea Philippi, from that Apostle whose name was Simon Rock, or, in Greek, *Simon Peter*. The question propounded to the Apostles was, "*Who do you say that I, the Son of Man, am?* Cephas responded, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." On this, the Saviour responded, "Thou art called *rock*, and ON THIS ROCK I WILL BUILD MY CHURCH, and the gates of hades shall not prevail against it."

This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the Christian kingdom or church. No minister, or church of Jesus Christ, has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism. We ought, indeed, to know that the person so professing understands what he says, and gives evidence of the sincerity of his confession: but farther than this neither right reason nor revelation interrogates any man, Jew or Gentile. We need not add that no one can believe, repent, make confession, or be baptized by proxy, or upon another person's confession. Christianity being *personal*, both in its subject and object, it is neither family nor national. Every individual "must be born of water and of the Spirit" in order to admission into the present dispensation of the kingdom of God.

Concerning the other Christian ordinances, we observe that, Being monumental of the Christian facts—Christ's death, burial, and resurrection—and containing in them the grace of God; being also social in their nature, they are weekly institutions, and to be diligently observed by all the faithful in Christ Jesus in their public weekly assemblies. They are, therefore, essential parts of "the communion of saints."

As for prayer and praise, they are, indeed, Christian institutions; but not exclusively so. The altar, the priest, and the victim, prayer and praise, belong to no age, dispensation, or form of religion. *They are religion itself. Without these five, there is no religion.* There was no patriarchal nor Jewish, there is no Christian institution of religion, without these media of reconciliation and worship. We Christians, indeed, have an altar, a high-priest, and a sacrifice, infinitely more sublime and glorious than any one around which Patriarchs or Jews ever assembled.

But though we have no private, no family altar, priest, or

sacrifice, we have our personal and our Christian family prayer and praise, without which Christian parents cannot possibly bring up their families "in the nurture and admonition of the Lord."

There is also the Christian fellowship, or contributions for the expenditure of the church of Christ, in its various works of righteousness and benevolence. The expenses of a community, and the benevolence of a community, must also be public as well as private and personal. This was anciently called "THE FELLOWSHIP." In attending upon it, in our weekly assemblies, we become followers of the primitive churches, and enjoy the luxury of socially practising righteousness and mercy on the Lord's day.

That Evangelical Reformation, now in progress, extending over the United States and the English provinces in America, and being now plead in the kingdoms of England, Ireland, and Scotland, and in other places, embracing from two to three hundred thousand professors, in addition to these fundamental matters of scriptural and divine authority, exhibits two other propositions besides those three named, as vital and all-important to the restoration of original Christianity in faith and practice, in letter and in spirit. These are—

1. That instead of the modern ecclesiastic and sectarian terminology, or technical style, we adopt BIBLE NAMES FOR BIBLE THINGS. For example:—Instead of "sacraments," we prefer *ordinances;* for "the Eucharist," *the Lord's Supper;* for "covenant of works," *the law;* for "covenant of grace," *the gospel;* for "Testament," *Institution* or *Covenant;* for "Trinity," *Godhead;* for "first, second, and third person," *the Father, the Son, and the Holy Spirit;* for "Eternal Son," *the Son of God;* for "original sin," *the fall* or *the offence;* for "Christian Sabbath," *Lord's day* or *First day;* for "effectual calling," *calling* or *obedience;* for "merits of Christ," *righteousness* or *sacrifice of Christ;* for "general atonement," *ransom for all;* for "free grace," *grace;* for "free will," *will*, &c. &c.

As the Lord promised by Zephaniah, that in order to union amongst his people, he would give them "a *pure language*, that they *might all call upon the name of the Lord to serve him with one consent*," so every effort at evangelical reformation must, to heal divisions and to prevent debate among Christians—aim at a "pure language," the language of Canaan, and avoid that of Ashdod,—calling Bible things by Bible words.

2. The second grand proposition essential to an evangelical reformation—to Christian union and co-operation in the kingdom of Christ, is,—that UNITY OF FAITH, and *not unity of opinion*, must be publicly and privately taught and advocated as prerequisite to the communion of the children of God.

The Bible, without regard to its books or dispensations, is properly divided into three grand elements. These are properly called *facts*, *precepts*, and *promises*. All these, it is true, might be called *facts*, as all books might be called *words*. But in the usual appropriated sense, we call any thing said or done, a *fact;* any thing *commanded* to be done, a *precept;* and any thing *promised* to be done, a *promise*. This distinction greatly reduces the subjects of debate—the "doctrines," "strifes of words," and "endless genealogies," which "minister questions and doubts, rather than godly edifying," and makes it quite possible, amidst many diversities of opinion, to maintain "unity of spirit in the bonds of peace." Each of the three dispensations had its own facts, precepts, and promises. The things said and done by God and men from Adam to Moses, constitute its Patriarchal facts; those from Moses to Christ, its Jewish facts; and those from Christ to the end of the apostolic writings, its Christian facts. Each of these three had also its own peculiar precepts and promises.

Now as facts are only to be *believed*, precepts to be *obeyed*, and promises *to be enjoyed* and *hoped for*, as well as believed, we can very easily and perspicuously distinguish what constitutes Christian faith, Christian obedience, and Christian hope, not only from the Jewish and the Patriarchal, but also from all matters of speculation usually called opinions. We must be, because we can be, of one faith, of one obedience, and of one hope; but we need not be, because we cannot be, of one opinion, not being of one mental or physical constitution. Hence the propriety and the beauty of that apostolic exhortation, "Endeavouring to keep the unity of the Spirit in the bonds of peace; for there is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

These seven reasons, without regard to differences of opinion, are the divine basis of Christian union, and should be of all Christian co-operation. We ask no more—we propose no less. "Matters of doubtful disputations," or, properly, matters of

mere speculative belief, have no authority but the reason of man. Paul, therefore, commands, "Receive him that is weak in the faith without regard to differences of opinion;" and "Let the strong bear the infirmities of the weak, and not please themselves," or have their own way. We then lay a divine basis of Christian union. We ask for *faith*, and not for the deductions of reason; for the *testimony of God*, and not the opinions of men; and say with the Apostle, "As many as walk by this rule, peace be on them and mercy, even upon the Israel of God."

BOOK FIRST.

Antecedents of Baptism.

CHAPTER I.

THE BIBLE.

The Bible is the oldest and best book in the world. It is translated into more languages and read by more people than any other volume ever written. Its history and its prophecy comprehend the entire destiny of the world. It presents to us man in his natural, preternatural, and supernatural conditions and characteristics. It records the three great religious ages of the world by developing three dispensations of religion—the Patriarchal, the Jewish, and the Christian. Man as he was, man as he is, and man as he shall hereafter be, are its three grand themes. It reveals God, by unfolding the mysterious relations of the Father, the Son, and the Holy Spirit, in the three great works of Creation, Providence, and Redemption.

The Bible is divided into two great departments, usually, but improperly, called the Old and New Testaments. The former of these contains the inspired writings of Moses, the first of historians and the greatest of lawgivers, together with those of the ancient Prophets; while the latter contains those of the Apostles and Evangelists of Jesus Christ. Regarded as the Jewish and the Christian Scriptures, it comprehends sixty-six distinct and independent treatises. Thirty-nine of these constitute the Jewish, and twenty-seven the Christian records. The Christian Scriptures are the work of only eight persons, six of whom were Apostles, and two of them Evangelists of Jesus Christ and companions of the Apostles. The Jewish Scriptures were written by more than thirty persons, all of whom, save one,* were Jews.

* Job, it is presumed was an Idumean or Arabian sage.

We put down the immediate authors or writers of the Bible at not less than forty, as the lowest number, though we cannot with absolute certainty name them all. From the birth of Moses till the death of John the Apostle is a period of full sixteen hundred and sixty years. These books were, therefore, in progress of completion not less than fifteen hundred years, and grasp in their historic outlines a period of forty-one centuries. A volume of such immense compass, exhibiting details of persons, places and events so numerous and various, and of such transcendent interest to mankind, seems to possess claims upon the attention and consideration of every human being capable of appreciating its history, its biography, its prophecy, its doctrine, or even its general literature, above those of any other volume in the world.

The Jewish Scriptures comprehend history, law, and prophecy. The Jews were wont to distribute them into "the Law, the Prophets, and the Psalms." The Christian Scriptures preeminently consist of historical and epistolary compositions. Of all the Jewish writers, Moses, and of all the Christian writers, Paul, is the largest and most conspicuous. Both the Jewish and Christian Scriptures begin with history and end with prophecy. Facts or events, past and future, are, therefore, the main subjects on which inspired writers dwell. The historical books of the Old Testament are, in all, seventeen. The prophetic books are also seventeen; while the properly didactic and devotional are but five. The first five books of the New Testament are also historical, the last prophetical, and the rest epistolary. These last are miscellaneous in their character, containing sometimes history, doctrine, precepts, and exhortations. The whole volume, indeed, in its spirit and tendency, is devotional. Whatever God has said in the form of declaration, precept, promise, or threatening, is designed to make the man of God pure and perfect, and thoroughly accomplished for every good word and work.

The *plan* of the Bible, as an instrument or means of salvation, is admirably adapted to the human constitution and to the circumstances which surround man. The end to be obtained is happiness; but that end cannot be accomplished without sanctification or personal devotion to God. It is, indeed, as impossible for God to make any man happy, without making him holy, as it is for him to lie. Now the Bible is all arranged with a supreme reference to this fact. And as piety or holiness consists in a habit of life correspondent with the divine will and character,

and is not natural to man as he now is, it must be preceded by a change of heart. But this change of the affections being the result of faith or a belief of the testimony of God, that testimony for such a change must necessarily furnish motives. But these motives presuppose gracious acts of kindness on the part of God. Sacred history, then, records these acts—whether in the form of things said or done, commanded or promised by God. Faith apprehends and receives this testimony concerning these facts. These facts, when believed, produce corresponding feelings or states of mind, sometimes called *repentance* or a *new heart;* and this new heart leads to those good actions denominated piety and humanity, or holiness and righteousness. The links in this divine chain of moral and spiritual instrumentality are, therefore, five—*facts, testimony, faith, feeling, action;*—the end of which is salvation. The whole revelation of God is arranged upon this theory or view of man's constitution. Thus God acts, the Holy Spirit testifies, man believes, feels, and then acts according to the divine will. Thus becomes he a new creature. This view of man's constitution explains why the Bible is a volume of facts historical and prophetical—why it begins with history and ends with prophecy—why, in one sentence, God works, then commands, then promises.

To illustrate this by the gospel, it is only necessary to state the order of things narrated in the apostolic writings:—1. Jesus died for our sins. 2. The Apostles announced this, and it is proved by the Holy Spirit in his resurrection from the dead, and subsequent operations. 3. Jews and Gentiles believe these annunciations as reported to them by the Apostles and Evangelists. 4. They immediately repent of their sins, and inquire what to do. Their hearts are changed. 5. They then become obedient to the faith. They are saved.

The plan of the Bible can only be clearly understood when man's condition and constitution are clearly and fully apprehended. For, in truth, the Bible is a glorious system of grace—an absolutely complete and perfect adaptation of spiritual means to a great and glorious end. This, however, is not the only grand comprehensive view of the volume of God's inspiration which we desire to lay before the reader. We wish to look into the mechanism of this sublime instrument of renovation and salvation.

Jesus Christ is the centre of the whole evangelical system. He

is "the Root and the offspring of David"—"the Sun of Righteousness"—"the bright and the Morning Star"—"the Alpha and the Omega" of the volume. "The testimony of Jesus is the spirit" of all sacred history and of all divine prophecy. Now the history of the Bible is very rationally or philosophically arranged, both in its prospective and retrospective character, with a single and sublime reference to Jesus Christ. Let us analyze it.

The first promise to fallen man respects a Messiah—in these words: "I will put enmity between thee," O Serpent, "and the woman, and between thy seed and her seed. HE SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL." The whole Bible but demonstrates, illustrates, and applies this grand promise. Eve's son of blessings is now to be elicited out of the human race; and *just so much of the history of the human race as is necessary to his identification, development, and glorification* is given, and no more. Let the reader take this lamp in his hand, read all the historical books of both Testaments, note every fact, incident, and document therein found, and see if they do not arrange themselves in a proper position, either to identify, develope, or glorify this benefactor of our race. We shall glance at Genesis for an illustration.

The single book of Genesis contains the only information we have of the human race for the long period of two thousand three hundred sixty and eight years. It begins with creation and ends with the death of the patriarch Joseph. The other books of Moses bring us down to the year of the world 2553. All this history antedates any authentic records of the human race now extant in any nation or language.

But the portions of Genesis assigned to the different epochs of human history are most singularly and significantly disproportionate. Why is it that eight-fiftieths, or eight chapters of fifty, are devoted to the history of creation and of the flood, and to the religious and political conditions of the human family, for the long period of one thousand six hundred and fifty-six years; while the single history of one Abraham occupies thirteen-fiftieths, and that of his descendants, Isaac, Jacob, and Joseph, twenty-four fiftieths!—? Indeed, the fortunes of this Joseph occupy a larger space than that assigned to the first two thousand years of the world. This great disproportion in the details of things can be satisfactorily explained only in one way. That

apprehended, and the plan and structure of the inspired writings can be properly understood and appreciated.

"The testimony of Jesus," says a divine oracle, "is the spirit of prophecy." It is, I presume, as truly the spirit of sacred history.—Jesus is the Alpha and the Omega of the Bible, because the Bible is the history of redemption. Every thing takes precedence, occupies space, and engages attention in the direct ratio of its bearings upon the development and consummation of human redemption. Take, for example, the antediluvian age: from the moment the gracious intimation that the woman's offspring would one day "bruise the serpent's head" is given, its development becomes the all-engrossing theme both of history and of prophecy. Persons, places, and events occupy a prominence and conspicuity as they happen to be connected with that grand central idea of the whole Bible. The altar, the victim, and the priest appear in the history of Cain and Abel; while blood and faith triumph in Abel's martyrdom. Cain's history, so far as it is given, is but the shade in the picture, and a few samples of his descendants illustrate the whole history of men in the flesh. He founded a city, and called it after the name of his son Enoch. From Enoch descended the sons and daughters of *men*. Polygamy was the consummation of his principles in the fifth generation. His offspring were brass and iron manufacturers, and the first that invented portable houses, instruments of music, and that handled the harp and the organ. Tu-bal-cain, or Vulcan, and his sister Naamah, inventor of the distaff and the spindle, are amongst his renowned issue. Not one saint is named in the whole posterity of Cain, the first-born of woman and the prototype of religious persecutors.

The history of Cain and Abel being given, because of its connection with the altar and the sacrifice, the historian, prompted by the Spirit of revelation, opens the illustrious lineage of the promised seed of woman; and that becomes, from this moment, the backbone of the whole Bible—the grand meridian line of all divine history and prophecy.—Seth is born to fill the place of Abel, and his progeny is counted, one by one, down to Jesus of Bethlehem and of Nazareth. Thus the patriarchal chain of Messiah's ancestors down to the Flood are Adam, Seth, Enos, Cainan, Mehalaleel, Jared, Enoch, Methuselah, Lamech, Noah. From the Fall of Man to the Flood, all that is transmitted to us of human affairs or of divine providence connects itself with

these ten patriarchs. After the Flood, Noah's three sons engross our attention. Their connection with all the ancient nations of the earth is briefly but most interestingly sketched. But so soon as reasons are given in the history of Shem, of Ham, and Japheth, for a special providence in dispersing them over the whole earth, and in selecting the younger of these three to stand at the head of the postdiluvian line of the child of promise, the historian confines himself to the royal and sacerdotal line of the Messiah. He next counts off ten other progenitors of our Lord. These are Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham. The promise given to Eve and repeated to Shem, is still further developed and committed to Abraham. To the end of Genesis we have five other noble links in this patriarchal chain. These are Isaac, Jacob, Judah, Phares, and Ezrom. Genesis then gives us in all five-and-twenty of our Lord's ancestors, and just so much of human affairs as is necessary to their favourable introduction to our notice. Joseph's history, so pre-eminently connected with the whole drama of man's redemption, and terminating in the migration and settlement of the symbolic nation in Egypt, is more minutely and particularly detailed than any one individual history in the five books of Moses. His other books, occupying but forty years' incidents, add no new names to the illustrious line. After the books of Joshua and of Judges, the book of Ruth is inserted to connect Judah and the promise made to him with David through Boaz, Obed, and Jesse—making the line from Ezrom to succeed thus:—Aram, Aminadab, Naashon, Salmon, Boaz, Obed, Jesse, David.

The beautiful story of Ruth, the Moabitish saint, inserted for the express purpose of connecting David with Judah, Abraham, and Seth, and of completing through him the illustrious line down to the Virgin's Son, is itself a demonstration of the truth of our assumption, viz., that the plan of the Bible is to reveal God to man and man to himself, by placing one family under a special providence, and in making all its fortunes first the subject of prophecy, and then of history, from the beginning to the end of the world.* God meant more than any man has yet comprehended when he said, "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name for ever and

* See Ruth, chapter iv. 18-22.

my memorial to all generations." The history of that family is, then, a documentary revelation of the attributes of God, and especially of his truthfulness and covenant-keeping character; while all other histories of all other families serve as night to day in the contrast, to present his people in all the most favourable attitudes before us, and to induce all men to place themselves under the wings of his almighty protection.

Soon as David ascends the throne and his family obtains the sceptre of the twelve tribes, the royal lineage is in safe-keeping. The books of Samuel, the Kings, and the Chronicles, down to the end of Old Testament history, not only faithfully preserve the records of the nation, but afford a thousand developments of human nature and of divine providence, full of instruction to all mankind in all ages of the world.

Matthew and Luke open the New Testament history by giving from the archives of the nation and the rolls of lineage the ancestry of Jesus up to Adam;—the former, by his legal father, Joseph; the latter, by his natural mother, Mary. By the legal paternal line he is the sixtieth in descent from Adam; while by the maternal line he is the seventy-sixth. The apostolic writings give the history of the Jews down to the crucifixion of their promised Deliverer, the repudiation of them as the nation and people of God, and the adoption of believing Jews and Gentiles, as one in the Lord Jesus, in their stead; while the prophecies of the New Testament indicate the destiny of Israel according to the flesh, as well as Israel according to the spirit, till the final consummation. Such is the plan of the Jewish and Christian Scriptures.

From the plan of the Bible, as well as from its philosophy, its claims upon the faith and admiration of mankind may be strongly argued. Its philosophy is, That without piety no man can be happy; and that with it, any man in any outward circumstances may be happy to the full extent of his capacity for human enjoyment. But *human* enjoyment is neither *animal* nor *angelic* enjoyment. Animal or sensitive enjoyments are supreme and exclusive in the brutal creation, but subordinate in man. Intellectual pleasures are necessarily dependent upon the ministry which the intellect performs. If the intellect is made subordinate to the animal instincts, passions, or propensities, or if the intellect is subordinate to moral and spiritual enjoyments, its pleasures are essentially different. In the former case they are but refined animalism; in the latter case they are spiritual and

divine. In this view all human enjoyments are reduced to two classes: the one is spiritual, and the other carnal; the one is moral, social, and refined; the other is selfish, exclusive, and gross; the one rises, the other sinks to all eternity.

The philosophy of the Bible is, therefore, the philosophy of human happiness, and the only philosophy which commends itself to the cultivated understanding of man. No mere rationalist, philosopher, or sage, ever proposed such a view of happiness to man. It is peculiar to the Bible. It is an original and divine conception, and proves the divine authorship of the book. From the object and character of the book of revelation, its divine authority can be most triumphantly argued. It is a book equally worthy of God to bestow, and of man to receive. Dictated by infinite benevolence, characterized by supreme intelligence, and perfectly adapted to the genius of human nature, it is worthy of universal reception and of the most profound and grateful homage.

Its plan is superhuman and divine. No one class of men of any one age could have formed such a plan as that of writing the history of one family for seven thousand years, and of incorporating with that history a scheme of eternal redemption from sin. And yet it is as clear as the sun in a cloudless sky, that Moses, Joshua, Samuel, Ezra, Nehemiah—with all the Jewish historians, prophets, and poets, during a period of fifteen hundred years, were, without concert, conference, or voluntary cooperation, prosecuting just such an object without seeming to comprehend it. And not they only, but all the patriarchs before Moses, all the renowned fathers of mankind from Adam to Moses, were orally transmitting such information to their descendants; and all the scribes of the Jews, from Malachi to Matthew, were in their chronicles of Jewish times recording such incidents and events as make out the entire history of the family of Jesus Christ from Adam to Joseph, his legal father, and to Mary, his natural mother. This was done but once in all time, and for a purpose just as peculiar and singular as the Bible itself.

A skeptic or an infidel might as well argue that king Hiram's thirty thousand woodsmen and builders, and king Solomon's one hundred and fifty thousand hewers, stone-cutters, and carriers of burdens, with his three thousand three hundred supervisors and directors were severally and individually working each one after a plan of his own; and that without concert or pre-arrange-

ment, all their materials were fitted up into a temple the most splendid and magnificent that ever stood upon this earth—the wonder of the world and the glory of architecture,—as that shepherds, husbandmen, fishermen, artisans, historians, lawgivers, kings, living in different countries, in ages very remote, speaking diverse languages, and of every peculiarity of character, could have, either by accident or design, got up such a volume as the Bible, marked in every page by a peculiar originality of character, a most striking unity of design, pervading an almost infinite variety of circumstantial details, and in a style the most simple, artless, and sublime. The fortuitous concourse of atoms into a universe, indicative of designs and adaptations as innumerable as the stars, as countless as the sands of the sea, would be a rational hypothesis, a plausible and credible theory, compared with such an assumption.

The divine inspiration of the Holy Scriptures is, indeed, fully proved by the divine wisdom and knowledge contained in the record itself.—The author is known in his works. God's book is full of divinity. It reveals what human wisdom cannot fathom, but what human wisdom must believe and approve. God has not only affixed his sign manual to the mission of Apostles and Prophets in the miracles which they wrought, and in the prophecies which they uttered; but he has stamped upon the treasures of wisdom and knowledge which it contains, and incorporated with all its gracious and sublime developments, its holy doctrine, its heavenly spirit, and its divine precepts, the indubitable indications of its superhuman, supernatural, and divine origin. But we shall, for the present, only attempt to prove its divine origin by the indirect method of reducing to an absurdity a contrary hypothesis.—Paul is my example and my authority for an occasional assault upon the fortress of error by showing what will result from its admission to be truth, or, which is the same thing in other words, by assuming the truth to be a lie. He says, "If there be no resurrection of the dead, then is not Christ raised. If Christ be not raised, then all men are in their sins—preaching is useless, faith is vain; we Apostles are all liars, and all that have died in attestation of it have voluntarily destroyed themselves." So let us reason in this case, in as few words as those found in that admirable argument in proof of the resurrection. We assume that the gospel is true or not true. If it is true, it ought to be obeyed; if it is not true, it

ought to be disproved and repudiated. All the world so far agrees with our postulata. Well, now, say it is not true; in other words, it is a falsehood—a lie. What then?

1st. *There is not a credible history in the world;* because no history possesses so great a number or variety of the attributes of truth or reasons of faith as the gospel history. The original witnesses were plain, common-sense, ordinary, matter-of-fact men. They were eye-witnesses and ear-witnesses of the facts which they attest. Their occupations of life were favourable to having good eyes and good ears. They were chiefly fishermen. The facts which they relate, and which constitute the gospel, were *sensible* facts—subjected not to one sense, but to several senses. So speaks one of them:—"That which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled* of the word of life, declare we unto you."* They had nothing to gain, but every thing temporal and fleshly to lose by the proclamation of these facts. They made themselves, "of all men the most miserable." Their life, if their doctrine be not true, is more marvellous than their doctrine: no men ever gave stronger evidence of truthfulness than they. If they cannot be believed, no historian can. *There is, then, no credible history in the world.*

2d. In the second place, *There is no sincerity in martyrdom.* It is an indisputable fact that the Messiah and most of the Apostles were martyrs. They died for what they said, and not for what they did.—Mankind in all ages concur in the opinion that the strongest proof of any man's honesty or sincerity is his dying voluntarily in attestation of the truth of what he affirms. We allege that martyrdom does not prove the truth of a man's opinions, but only that he sincerely believes them. Sincerity is no test of truth in any matter of theory or speculation. But in all matters of sensible facts tested by the senses, seen or heard by many persons and on many occasions, sincerity in the avowal of them is proof of the certainty of them. Now as martyrdom proves sincerity, and sincerity on the part of witnesses of sensible facts proves the facts—the gospel, being founded on sensible facts, seen often, and seen by many, is true, or there is no sincerity in martyrdom.

3d. If the gospel facts are false, then *learning and talent are*

* John, 1 Ep. chap. i. verse 1.

of no value. The value of talent and learning consists in the power they impart to their possessor to acquire and communicate truth. Now it needs not to be proved, that innumerable multitudes of the most talented and learned men in all the ages of Christianity from its first promulgation till now, have been enrolled amongst the friends and advocates of the Bible. Nay, indeed, in all ages the literature and science of Christendom have been on the side of the Bible, and mainly employed in its service. If, then, the Bible be not true, learning and talent neither protect us from error, nor assist us in the acquisition of truth!

4th. But again, On the admission that the gospel is not true, there is *no connection between goodness and truth—no excellency in truth.* The best men in the world have always been those that believed in the Bible. The most humane, benevolent, public-spirited, philanthropic, and virtuous men that ever lived, whose virtuous examples have been an honour to human nature, have been believers in the truth of the Bible. Now if the Bible be a cunningly devised fable, then there is no necessary connection between truth and moral excellence, any more than betweeen error and virtue. There is, then, no excellency in truth.

5th. Still farther, If the Bible be not true, *falsehood, imposture, and error are better than truth.* The reason is obvious—the Bible is either true or false. If false, those who believe it believe a lie. But that lie has done more to civilize, refine, purify, and adorn human nature, than all the atheism, infidelity, and philosophy of Egypt, Chaldea, Greece and Rome. Surely, then, the Christian lie is better than all the philosophic truth of all ages and all nations. Hence we infer that if the Bible be false, error and fraud work better for mankind than honesty and truth.

6th. But again—If the Bible be false, as all who reject it affirm, then *there is no reason in the universe;* or, what is the same thing, *creation is a maze without a plan,* and *nature works in vain.* We must judge of the unknown by the known. Now the fortunes of our planet are our data for the fortunes of all other planets. The fortunes of its inhabitants are, so far as nature or reason is our guide, the fortunes of the inhabitants of all other planets. Amongst earth's inhabitants there is one class of beings for whose creation and comfort all others do exist. *Man* is the name of that class of beings. He is the end

of this terrestrial creation. If he be lost—for ever lost, all is lost. Crops of vegetables annually spring out of the earth, and return to it again.—Races of animals feed upon them, and die. They, like their food, but enrich the earth. Day and night succeed each other. Years revolve. The earth turns upon its axis, wheels around its orbit, feeds and buries all its tenantry. Man himself and his food alike perish for ever.

Now what is gained by the whole operation? If man lives not again—if the Bible be not true, nature labours in vain: and if there be a Creator, he works without a plan, and toils for no purpose. Nature is an abortion, and the whole machinery of the universe a splendid failure. There is no reason for creation—for nature; and there is no reason in either. If, then, the Bible be not true—if the history it gives of man, his creation, his fall, his recovery, be not true—in one word, if the gospel be a lie and the Bible false, no living man can give one good reason for the existence of our planet, or that of any sun or system in that collation of worlds and systems which compose this mysterious and sublime universe.

But if the Bible be not true, it is not enough to say—1st. That there is not a credible history in the world. 2d. That there is no sincerity in martyrdom. 3d. That human learning and talent are of no value. 4th. That there is no excellency in truth. 5th. That falsehood, imposition, and error, are better than truth. And 6th. That there is no reason in the universe; but we must also add, that THERE IS NO GOD!

Nature ends in ruin—the world is full of sin and misery—there is no reason for any thing—man lives for no purpose—no kind intimation has been given him of any great and good FIRST CAUSE; which is but equivalent to saying there is no good being above man—no one of almighty power, who could speak to him, enlighten him, or comfort him, touching his origin, his nature, his relations, his obligations, or his destiny; and that is equivalent to saying that there is no supremely Good One, no Creator, or Proprietor of man. For who can imagine a supreme intelligence, of almighty power and of infinite benevolence—who made man and inspired him with such desires after the knowledge of himself—with such longings after happiness perfect and complete—and who has himself the faculty of speech, the power of communicating the knowledge of himself to man; and yet has never spoken to him, never enlightened him on the only point vital to all his interests,

his eternal destiny; and compared with which all other enjoyments possible to man as he now is, are not in the proportion of *an atom to a universe*, or *a moment to a boundless eternity!* Such an hypothesis is at war with every oracle of reason, with every decision of common sense, and with all the analogies of the universe. It cannot be: it is impossible. There *is* a God—there *is* a Book of God—there *is* truth in history—there *is* sincerity in martyrdom—there *is* value in talent and learning—there *is* an excellency in truth—truth *is* better than error, falsehood, and imposture—and there *is* reason in the universe, and a glorious destiny for man.

The Bible has been proved to be a divine revelation as many millions of times as there are individuals who have believed it to the salvation of their souls. But it never has been proved to be false to a single individual of the human race. Nor can it ever be so proved. No man who understands what he says, can in truth affirm that he believes it to be false. Who can believe any thing to be false without oral or written testimony? But no living man has either oral or written testimony contradicting the testimony of the Apostles and Prophets: therefore, in the absence of such testimony, he can no more believe it to be false than a blind man can see the sun. A man may doubt whether it be true; but to believe it to be false, or to be assured that it is not true, is altogether impossible.

Some persons object to the Bible—because, as they say, its divine inspiration is yet a subject of debate. Such thinkers and reasoners are grossly defective in reason and education. Did ever any one hear of any thing that has been proved to all the world? Is there a single historic fact that is believed by every human being? If there be not one, then every historic fact is yet in debate. But shall we say that no proposition is proved, because it is not proved to the whole world! The gospel will never be out of debate while there is one infidel or skeptic in the world. This is, however, no more a disparagement of its truth, or its claims upon all mankind, than it is an argument against any proposition, fact, or testimony, that all the world has not yet acquiesced in its truth.

We cannot believe by proxy, as nations, as empires, or as worlds. We must each one believe for himself. Hence the evidence must be considered, understood, and appreciated by every individual for himself. But the fact that millions of all

orders of mind, the greatest and most gifted of our race, have believed it to be true—multitudes of them even to martyrdom for its sake; and that not one individual can believe it to be false, is a consideration that ought to silence every modest inquirer, and, were it possible, cover with shame those reckless and senseless dogmatists who declaim against a book of whose contents and whose history they truly comprehend nothing, because it is yet in debate. On their showing, there is nothing credible or worthy of universal acceptance, because there is nothing that is not a matter of doubt or disbelief with some person. But we argue not the question of the Bible's truth with such opponents. We have not given a tithe of the topics from which its truth is irrefragably argued. Enough, it is presumed, to convince the candid whose minds can discern the force of argument, is contained in the preceding hints and reflections.

Christianity has stood erect in the midst of all sorts of adversaries—Jews, Pagans, Turks, Infidels, &c.; and, like the pillars of Hercules, the rock of Gibraltar, or the everlasting mountains, bids defiance to all the billows of the ocean, and to all the tempests of Satan, to shake it from its immovable basis.

CHAPTER II.

THE BIBLE.

That the Bible contains a revelation from God, is susceptible of every variety and degree of evidence which guides men in the affairs of this life. We have no species of moral evidence that affords to mankind a higher degree of assurance than that on which Prophets and Apostles demand our unwavering confidence. If we admit that there is truth in history, sincerity in martyrdom, value in learning, advantage in talent, excellency in truth, reason in the universe, or a Creator in the heavens; then must we admit that the Bible is inspired by infinite wisdom, and presented to man by his Almighty Father and Benefactor. But as we have given a specimen of the indirect evidence in proof of its divine authorship in our first chapter, we

shall now exhibit a sample or two of the direct proof which it offers in support of its claims upon the assent of our understanding and the consent of our hearts.

The grand climax of moral evidence consists in the possibility, the probability, and absolute certainty of any fact, event, or proposition. When we can show that the fact presented in any proposition is *possible*, that it is *probable*, that it is absolutely *certain*, we have gone through all the forms of argument upon which the truth of any proposition is admitted. Beyond these, reason asks no more, because she can give no more. True, the last implies the former two; yet there is an advantage to most minds in ascending, step by step, to any commanding eminence.

Now the grand proposition is, that *God has spoken to man in the Bible*. That it is *possible* is evident from the fact, that God thunders in the clouds, murmurs in the tempests, whispers in the breeze. Still more evident from the fact, that he has taught the lion to roar for his prey, the beasts of the forest to commune with their companions, and the birds of the air to soothe the human ear with their melodies. But most evident from the fact, that he has given to man a tongue to speak, and an ear to listen to the voice of his brother. The inference, then, is, that God possesses the power which he has imparted to man; that he who taught man to reveal his mind and will to his companions, and even to some domestic animals that wait upon his word, has the power to reveal his own mind and will to his creature man.

But we advance a step farther, and assume that it is *probable* that God has spoken to man. This we argue from the fact that God can speak, that man desires to hear him speak, and that he has created no rational desire in man for which he has not made a proper provision, either in himself or in his works. I need not ask the question, as if any one doubted it, whether there is any desire in man comparable to any desire of life? Nor need I attempt to prove to any one, that of all knowledge imaginable there is none so desirable to man as the knowledge of his own origin and of his ultimate destiny. Now, as God has created these desires, and he is supremely kind and bountiful in all his original creations, and in his constant providence for all the reasonable and lawful wants of man, is it not pro-

bable that at some time or other he has made a verbal or oral revelation of himself in some way intelligible to man?

But in the second place, I argue the *probability* that God has spoken to man from the indisputable fact, that man himself speaks. Some, I know, assume that language is natural to man, because he has organs of pronunciation; but in good sense, and in good logic, one might as reasonably argue that Greek or Hebrew is natural to man, because he has the power of understanding or of pronouncing those languages. But who ever spoke a language that he did not first learn from another? We all have our vernacular—our mother tongue. We could as easily conceive of one born without a mother, as of one speaking Greek that did not first hear it. But as there certainly was one man who never had a mother, or a father, that man could have no mother tongue—no vernacular. God, then, must have taught man to speak *vivâ voce:* inasmuch as language is only an imitation of distinct intelligible sounds: and as all language comes by hearing, and hearing by the word of another. (*for the deaf have no words, though they have organs of pronunciation,*) we must, in all reason, conclude that the first human speaker had heard God himself speak.

So Moses, in accordance with our reasoning, teaches that God talked with Adam, and first gave names to things. Moses also informs us that he left one class of objects for Adam to name, and that "whatever Adam called every living creature, that became the name of it."

No class of linguists, rhetoricians, or philosophers, has ever been able to explain the origin of language on the principles of human nature. They agree in one point, viz. that it was not originally a *conventional* thing; that no company of men could assemble to discuss or decide upon it: which is, if properly comprehended, an unanswerable proof of a superhuman origin. So, with the immortal Newton, we conclude, that "God gave to man reason and religion by giving him the use of words."

That all mankind had at first one language and one and the same religious faith, is very clearly and logically inferable from the most ancient traditions, and from the structure of the three great dialects of speech from which the modern gibberish of nations has descended. This, however, is a task not to be imposed upon us, nor undertaken by us, in order to the consummation of our present argument. The strong probability that

God has spoken to man is, we presume, already established from the simple fact that *man himself speaks;* and that no man can give himself intelligible language, but must receive it from another.

But we shall ascend from the possible and the probable to the absolutely certain evidence which the Bible itself furnishes, that God has, in that volume, spoken to man. The evidences which that mysterious and sublime book tenders to those who approach its sacred pages with a candid temper and a becoming reverence, are its doctrines, its precepts, its promises, its miracles, and its prophecies. To these are added the testimonies of unbelieving Jews and Pagans, living cotemporaneously with the periods of its development and establishment in the world.

Now, as the miracles and the prophecies are matters of record in the book itself, as much as its doctrine, its precepts, or its promises, they are equally matters of faith, because alike matters of sacred history. Still, portions of the prophecies, not fulfilled when the last of the Prophets and Apostles died, being yet in progress of fulfilment, afford good authority for classifying the evidence of the divine origin of the Bible under three distinct heads—the intrinsic, the extrinsic, and the mixed.

The *intrinsic* evidences consist in the doctrine, the precepts, the promises, the miracles, and the prophecies, published and fulfilled in the records of the book itself. The *extrinsic* are the testimonies of unbelieving Jews and Gentiles, given to the facts reported in the Old and New Testament records. The *mixed* are its prophecies fulfilled since the book was completed, those now fulfilling, and those hereafter to be fulfilled, together with those monumental institutions appointed in the Holy Book and observed ever since its publication, down to the present day.

Now of all these classes of argument and evidence, we shall select but one, or a part of one of them, in demonstration of what we mean by the *absolute certainty* which the enlightened Christian enjoys, that God has, in very deed, spoken to man. That shall be a portion of the class of mixed evidences.

Nothing, it is alleged by some, produces absolute certainty but the evidence of sense. But even our senses sometimes deceive us. There is, perhaps, something better than the mere evidence of sense. The doctrine and the miracle combined, or the thing seen by the outward eyes corresponding with the promise of it, is better than either apart. They are, indeed, two

witnesses instead of one. The doctrine speaks for God, and so does the miracle. A prophecy written in a book a thousand years ago, fulfilled before our eyes, is the highest demonstration that can be given to man of the authenticity and inspiration of the book in which it is written. The proposition and the miracle must agree. They must be equally worthy of having God for their author.

But under the same *miracle* we include more than is sometimes designated by that very indefinite term. The raising of a dead man to life by a word, and the foretelling of a complex event, not depending on the laws of nature, a hundred or a thousand years before it happens, are equally demonstrations of the divine presence and power in the person professing to be sent by the Creator of the universe.

With us, *a miracle is a display of supernatural power in attestation of some proposition presented by God to man for his acceptance.* Miracles are, therefore, *signs manual* attached to commissions to authentic messengers from God. They are always vouchsafed to *special* messengers to gain special credit to their messages.

By a *supernatural power* we understand a power that holds in obedience the laws of nature, according to the will of him that possesses it. It is a power that suspends, governs, or directs the laws of nature according to the pleasure of its possessor, but with reference to public advantage. Such was the power vouchsafed to Moses, to Jesus, to many of the Prophets, to all the Apostles, and to some of the Evangelists of Jesus Christ.

Of this supernatural power there are two sorts—one that extends beyond the physical laws of nature; and one that extends beyond the intellectual power of man. The foretelling of some complex future event, not depending upon any human knowledge of the operations of matter or of mind, is as clear a proof of supernatural intellectual power, as the removal of a mountain by a word would be of a supernatural physical power. A man that could now predict the fortunes of a city, a family, or a nation, for one or five hundred years to come, would give as clear indications that he possessed the Spirit of God and was divinely commissioned, as if he raised the dead.

But they are not always proofs to the same persons. Sensible and outward displays of physical power—such as the miracles of our Lord and his Apostles, were addressed to the senses of

living men, in support of their pretensions to a divine call and mission. But the foretelling of an event long distant is not a proof to any contemporary auditor of the divine mission of the Prophet. The miracle is developed in the *accomplishment*, and not in the uttering, of the prediction.

When Jesus foretold that within that generation the temple would be so razed to its foundation that "not one stone should be left upon another," not the prediction, but the accomplishment of it, was a miracle to those who witnessed that awful catastrophe. But who will not admit that those who had heard him utter the prediction, or those who had often heard, or read it, *before the siege* of Jerusalem, and who afterwards saw the city and the temple in ruins, according to the prediction, had just as ample proof and as full assurance that he spoke the truth, and was sent by God, as they had who heard him call Lazarus of Bethany out of his grave, and who witnessed his resurrection in obedience to the call? The fulfilment of prophecies long since uttered, written, and published, is, therefore, we argue, a perfect assurance of the divine mission and inspiration of the Prophet to all who live contemporary with the accomplishment, or even after the accomplishment, provided only that the document containing the prophecy was certainly extant before the consummation.

The way is now open to a full development of the assumption, viz. that we who now live have just as perfect an assurance of the truth of the sayings and doings of Prophets and Apostles as they had who lived in their times; or, in other words, that it is not only *possible* and *probable*, but *absolutely certain* that God has spoken to man.

An induction of fulfilled prophecies, equal to a volume, might be exhibited from the Jewish and the Christian Scriptures. The Bible is the only book in the world, now or at any former period, whose prophecies are almost as numerous as its pages. No other volume presumes to give the whole history of time and of man but the Bible. The book, as before shown, contains the *history* of one family for seventy generations, and foretells its future fortunes to the end of time. The Ishmaelites, the Idumeans, the Israelites, (descended from Ishmael, Esau, and Jacob,) and their countries, together with Egypt, Syria, Moab, Ammon, Amalek, Babylon, Tyre, Sidon, Nineveh, as well as the Chaldean, Medo-Persian, Grecian, and Roman Empires, with

all the fortunes of the Christian church, are written out on the living pages of the sacred book of Prophets and Apostles. Persons, places, and events, ages before their appearance, are foretold with the accuracy of history, by Him who speaketh of "the things that are not" yet in existence, "as though they were." I shall, however, only illustrate and exemplify in two or three particulars.

Had we room for a display of singular items occurring in the fulfilment of ancient prophecy, as a specimen of the unerring agreement between the prediction and its accomplishment, we would quote and comment upon Deuteronomy, chapter xxviii., from the 48th to the 58th verse inclusive. In this passage, Moses predicts the final catastrophe, and ruin of his own nation by the Romans, *fifteen hundred and twenty years before it happened.*

He specifies various particular characteristics of that calamity. We shall notice but ten of them:—1. The people or nation by whom they should be destroyed, were to come from a remote country. 2. Their armies were to come as an *eagle* to its prey. 3. They were to speak a language unknown to the Jews. 4. They are described to be a *fierce* and savage people, not respecting age, sex, or condition. 5. They were first to station themselves among them, and then to devour their provisions. 6. They should besiege them in all their high-walled towns and fortresses throughout their whole country. 7. They were to be reduced to such distress and famine as to eat their own offspring. 8. The most affectionate brothers would become evil-disposed and cruel to one another; as also husbands and wives, parents and children. 9. The most delicate and tender-hearted ladies would devour their own offspring. 10. They should perpetrate these awful deeds *secretly*, through fear of being robbed of their repast.

Let any one now read the account which Josephus gives of the fall of Jerusalem and the final calamities of that devoted nation, and see whether these ten items were not accomplished to the letter! Let him read to the close of his narrative of the delicate and elegant lady, who, in every circumstance, verified the prediction, in killing, roasting, and devouring secretly her own innocent and beloved infant, and say whether Moses did not speak by the inspiration of God.*

* Josephus, Wars of the Jews, book vi. chap. 3, page 563.

To those who witnessed these events, and who had in their hands the book of Deuteronomy, then extant in Hebrew and Greek, may we not say that a miracle was exhibited, as indisputable as any miracle performed by Moses or Jesus in the presence of living thousands of spectators? But, to us, both the prophecy and the accomplishment are matters of record, and therefore matters of faith and not of sight.

We shall, therefore, advance one step farther, and *show* a miracle—a display of supernatural intellectual power—by presenting a Jew at the proper angle of vision. Had any man now living the power of raising the dead, unless we accompanied him to the grave and looked on at the proper distance, we could not witness a miracle. So, unless we open the eyes of our understanding, and look with attention and discrimination in this case, we cannot see a miracle. Behold this Jew! Whose son is he?

His father Abraham was born three thousand eight hundred and forty-one years ago! His father circumcised himself and his long-promised son Isaac, some three thousand seven hundred and forty years ago. From Isaac sprang Jacob, Judah;—the Jews. That nation, counting from the birth of its founder, was contemporary with the Assyrian empire almost fourteen centuries. It was also contemporary with the Medes and the Persians, with the Greeks and the Romans, during their entire continuance, and now survives the last of them some thirteen centuries! But in all this so strange, so unprecedented an occurrence, where is the miracle? The Romans, under their general Titus, saw no miracle in the destruction of the nation, the city, and the temple, because they had not the prediction in their eye. Nor can any one see a miracle in this Jew, unless he have the prediction in his eye. We shall now read the prediction, while this circumcised Jew stands before us.

Jeremiah was carried captive by Nebuchadnezzar, and flourished from the 629th to the 588th year before Christ. About the 600th year before Christ, or 2445 years ago, he writes the following prediction, chapter xxx. 1–16. "I am with thee, O Israel! saith the Lord, to save thee; *though I make a full end of all nations* whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE; but I will correct thee in measure, and will not leave thee altogether unpunished." "ALL THEY THAT DEVOUR THEE SHALL BE DEVOURED, AND ALL THINE ADVER-

SARIES, EVERY ONE OF THEM, *shall go into captivity. They that spoil thee shall be a spoil,* and ALL THEY THAT PREY UPON THEE *will I give for a prey.*" Where now are the nations that *preyed upon the sons of Abraham!* Where are their *adversaries*—the Assyrian, the Medo-Persian, the Greek, and the Roman people! There lives not the man, in the four quarters of the globe, who can say that in his veins flows one drop of the blood of an Assyrian, a Medo-Persian, a Greek, or a Roman; while millions of the house of Israel, of the seed of Abraham, of the Jewish people, can severally say that in their veins flows the blood of Abraham, Isaac, and Jacob! Is not, then, *every circumcised Jew* a miracle, a proof supernatural, that God spake by Jeremiah and the Prophets?

Two predictions are here fulfilled and verified to the letter. All these great masses are lost, being mingled with, and "DEVOURED" by, their conquerors. But they that have conquered, disinherited, and dispersed the Jews, could not devour them; for the Lord said, "*I will never make a full end of thee.*" The destruction of the one and the preservation of the other constitute two witnesses for the Bible, and literally fulfil a promise made to Abraham when leaving Ur of Chaldea, three thousand seven hundred and sixty-six years ago. "Abraham," said God, "I will curse him that curseth thee, and I will be a God to thee and to thy seed after thee."

But not once, but often the same promises and prophecies are written by the same Prophets, in a language somewhat different, and on that account the more certain of a fair construction. We shall take another example from Jeremiah, chapter xxxi. 35, 36, 37. "Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, *then the seed of Israel also shall cease from being a nation before me for ever.* Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Here, then, we have a solemn promise from God, that while time endures, while the world lasts, the Jews shall continue as a distinct and peculiar people—a standing miracle, indeed of the truth of the Bible.

Many other peculiarities of the destiny of this awful and venerable nation, are clearly pronounced by Moses and their other Prophets; such as the whole details of Deuteronomy, 28th chapter, of which I have room but for a single example, verse 37: "And thou shalt become an astonishment, a proverb, and a by-word amongst all the nations whither the Lord shall lead thee." Is this true of any other nation? Do we not hear it almost as often as we hear of the Jews? Yet Moses foretold it three thousand three hundred years ago! With these predictions in our hands, and a Jew before our eyes, do we not see a miracle—a demonstration of a power supernatural and divine?

As to the authenticity and the antiquity of the writings of Moses, we happen to have three copies of them, kept by different nations, centuries before Jesus Christ—the Samaritan, the Hebrew, and the Septuagint. He that overthrows these—discredits, or repudiates them—may, by the same ingenuity and learning, discredit and repudiate all antiquity, all history,—sacred, civil, and ecclesiastical. This prophecy and the law of Moses were in the keeping of the most ancient people and languages known to any living man. The case we shall, therefore, consider as fairly and fully made out, viz. that it is *possible* and *probable*, nay, absolutely *certain*, that God has spoken to man in the Law and in the Prophets.

But some one may ask for some miracle now extant, in proof of the inspiration of the Christian Apostles. We might hand such a one the Apocalypse; but, being a book of symbols, and not, like the prophecies we have quoted, written in a plain, unfigurative historic style, we shall give one example from the plain, unadorned epistles of Paul. We quote from 2d Thess. chap. ii.—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.—Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth, that he might be revealed in his time. For the

mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

The case, or the occasion of this prophecy, is this:—In his first epistle to the Thessalonians, Paul had written of "the day of the Lord coming as a thief in the night;" and also of the change to be effected upon those who should be alive at his coming: "For *we*," said he, "which are alive and remain unto the coming of the Lord, shall not anticipate them that are asleep." From which sayings some then taught, that the day of the Lord's triumph over his enemies' destruction was soon to arrive, just as some now teach that *souls sleep*, because Paul thus spake of the dead. To correct these errors, Paul, in his second epistle, by the spirit of revelation, informs them that the day of the Lord's triumph and the fall of his enemies was then at a great distance. This leads him to expatiate on some great intervening events. That day shall not come till a great apostasy from Christ to another personage shall have occurred; till that MAN OF SIN, or "*the* man of sin,"—the *lawless one*, described by Daniel vii. 25.—shall have been revealed.

The Apostle introduces this mysterious personage as one frequently spoken of among the Thessalonians. He calls him "*that* lawless one," or "*the* man of sin." He was described by Daniel in these words:—"He shall speak [impious] words against the MOST HIGH, and shall wear out [or consume] the saints of the Most High, and shall think [or determine] to change times and laws; and they [the saints] shall be given into his hand until a time, times, and the dividing of time: but the judgment [upon him] shall sit, and *they shall take away his dominion to consume and destroy it unto the end*." This mystic man of sin, the POPE or ROME, undoubtedly, is described in the following particular points:—

1. He was to be the son or creature of an apostasy from the primitive faith and manners taught by the Apostles. As Napoleon the Great grew out of the French Revolution, so did the

Pope grow out of the metropolitan hierarchies and councils that sprang from the defection of the ancient church.

2. This man without law opposed, in his pretensions, all that were called magistrates, or that were held in reverence by the people.

3. He placed himself upon a throne.

4. This throne was not erected in a Pagan temple, but in the church or temple of God. He is neither a Jewish nor a Pagan, but a *Christian High-Priest, Father, or Pope.*

5. He shows himself to be, or sets himself up, as a Vicegerent of the Almighty, and calls himself "HIS HOLINESS LORD GOD THE POPE."

6. He was not to appear for some time after the Apostle wrote this letter—not, indeed, while the Roman Cæsars called themselves severally *Pontifex Maximus*, or *the Great High-Priest of the Gods.*

7. But the *letting*, or opposing Pagan chiefs, are to be taken out of the way.

8. And when that is done, this mysterious son of perdition and of iniquity, called by Paul "*the lawless one,*" should be fully developed.

9. He was to appear, after the *modus operandi* of the Devil, by good words, fair speeches, pretended sanctity—"by all the deceivableness of unrighteousness,"—transforming himself into an angel of light, while at heart as black as Erebus.

10. God, it is affirmed, shall permit all those who loved not the truth in their hearts, to be deluded by this "WICKED ONE," that they all might be condemned as reprobate silver, as spurious coin, and removed from the faithful.

Such is the apostolic profile of the first of the Gregories—of him that plucked the golden mitre from the patriarchs of Alexandria, Antioch, Constantinople, and Jerusalem—who assumed to himself the government of the realms of Purgatory, the disposal of all the crowns of the heirs of Pagan Rome, and who, by miracles of deceit, gained the confidence of an apostate church, and consolidated it into a *politico-ecclesiastic empire*—"BABYLON THE GREAT, THE MOTHER OF HARLOTS"—a monster once the wonder of the world and the terror of all the excellent of the earth.

Could any one, we may now inquire, not gifted by a plenary inspiration from the sempiternal sources of light, to whose eye

the past, the present, and the future are all alike, have thus so clearly, so comprehensively, and yet so minutely sketched the portrait of the most unnatural and mysterious monster of iniquity the world ever saw?

And what event more unlikely to happen, than that one pretending to be the VICAR of Christ, who, twenty years before this portrait was sketched, had been crucified between two malefactors without the gates of Jerusalem—than that one assuming to be the SUCCESSOR of that Galilean Peter, the fisherman, who had neither silver nor gold, and who had forsaken all that he had to partake in the toils, the trials, and the honours of his Master, would have ever thought of aspiring to such a giddy and ambitious eminence, much less of attaining it and transmitting it to a long series of successors through more than twelve full centuries of years?

No one can make himself thoroughly acquainted with the origin, progress, and consummation of the Popedom—as developed in the lives of the Popes—or spend one year in Rome, holding in his hand Daniel's portrait of the man of sin in his 7th chapter, and that of Paul in this letter to the Thessalonians, and not see a stupendous miracle in the literal and exact accomplishment of predictions so copious and yet so minute, held by the church of all ages and of all nations, and now read in all the languages of the civilized world, all literally verified in one individual person succeeding another of the same grand characteristics, for so many centuries. He that does not, in these ample and precise specifications, recognise the finger of God in a clearly developed miracle of the most stupendous dimensions, has certainly sipped no little of the inebriating cup of delusions by which this great sorcerer has enchanted and deceived the nations of paganized Christendom.

Our faith in the gospel, we now conclude from these mere specimens of evidence, rests upon the clearest and most solid basis. It rests upon miracles well attested by others, and on miracles seen by ourselves. It rests upon the purity of its doctrine, the majesty and the excellency of its precepts, the riches, the fulness, and the glory of its promises. It rests upon the perfect originality, the unity, the grandeur, and the divine sublimity of its adorable Author. It was promulged by the purest, the noblest, and the most disinterested heralds that ever announced a new doctrine to men. It was sustained by their

godly sincerity, their toils, their privations, their endurance of evil, and their glorious martyrdom for its sake. It enrols amongst its believers and defenders the greatest, the wisest, the best, and the most gifted of mankind. All that we love, admire, and venerate in human character, appears in the boldest relief in the piety, humanity, and universal excellence of its friends and admirers. It confers upon all its fully initiated disciples, the whole circle of graces that adorn human nature, and fills their lives with the largest and richest clusters of the delicious fruits of benevolence and mercy. It is just such a message from the Throne of heaven as, had we been duly enlightened, we might have expected; such a glorious display of divinity and humanity as fully and eternally glorifies God, and bestows infinite honour and happiness on man.

CHAPTER III.

THE BIBLE.—PRINCIPLES OF INTERPRETATION.

THE whole Christian religion, in its facts, its precepts, its promises, its doctrine, its institutions, is presented to the world in a *written* record. The *writings* of Prophets and Apostles contain all the divine and supernatural knowledge in the world. Now, unless, these sacred *writings* can be certainly interpreted, the Christian religion never can be certainly understood. Every argument that demonstrates the necessity of such a written document as the Bible, equally demonstrates the necessity of fixed and certain principles or rules of interpretation: for without the latter, the former is of no value whatever to the world.

All the difference, in religious faith, opinion, and sentiment, amongst those who acknowledge the Bible, are occasioned by false principles of interpretation, or by a misapplication of the true principles. There is no law, nor standard,—literary, moral, or religious,—that can coerce human thought or action, by only promulging or acknowledging it. If a law can effect any thing, our actions must be conformed to it. Were all students of the Bible taught to apply the same rules of interpretation to its

pages, there would be a greater uniformity in opinion and sentiment than ever resulted from the simple adoption of any written creed.

Great unanimity has obtained in most of the sciences in consequence of the adoption of certain rules of analysis and synthesis; for all who work by the same rules come to the same conclusions. And may it not be possible that, in this divine science of religion, there may yet be a very great degree of unanimity of sentiment and uniformity of practice amongst all who acknowledge its divine authority? Is the school of Christ the only school in which there can be no unanimity—no proficiency in knowledge? Is the Book of God the only volume which can never be understood alike by those who read and study it? It cannot be supposed, but by dishonouring God: for, as all the children of God are taught by God, if they are necessarily unintelligent in his oracles and discordant in their views, the deficiencies must rather be imputed to the teacher than to the taught; for the pupils in this school can be taught other sciences in other schools, with such uniformity and harmony of views as to make it manifest to all that they are the disciples of one teacher.

God's Book, is, however, put into the hands of men as it was first spoken to men: but they have, in some cases, been taught not to receive it from God, but from men. They do not consider that the *written book*, as well as the *spoken word*, is tendered to us under the stipulations of human knowledge—according to the contract between man and man, touching the value or meaning of the currency of thought:—that every word and sentence is to be weighed and tested by the constitutional laws and standards of the currency of ideas.

When one person addresses another, he supposes the person addressed competent to interpret his words; and, therefore, all wise and benevolent men select such words and phrases as, in their judgment, can be interpreted by those addressed. Every speaker proceeds, in all his communications, upon the principle that his hearer is an interpreter—that he has not first to be taught the science of interpretation; and that he is bound so to express himself, that his hearer may interpret and understand his words by an art which is supposed to be *native*—which is indeed universal—common to all nations, barbarous as well as civilized.

Now, as God is infinitely wise and benevolent, in his oral communications to men, he proceeded upon the principle that they were, by this native art, competent interpreters of his expressions; for otherwise, his addresses could be of no value. He could not even begin to teach them a new art of interpretation, as respected his communications, but by using their own words in the stipulated sense, unless we imagine a miracle in every case, and suppose that all his words were to be understood by a miraculous interposition. And this idea, if carried out, would make a verbal revelation of no value whatever to the children of men.

If human language had never been confounded—if a multitude of different dialects had not been introduced—no occasion for translating language, as a matter of course, would ever have existed. Again, if words and phrases, and the manners and customs of mankind were unchangeably fixed, or universally the same at all times and in all countries, the art of interpreting would have been still more simple than it is; for so far as it is *artificial*, it is owing to different dialects, idioms, manners, customs, and all the varieties which the ever-changing conditions of society have originated and are still originating.

At present, however, we would only impress upon the mind of the reader, that the very fact that we have a *written* revelation—that this revelation was first *spoken*, then written—supposes that there is somewhere a native or an acquired art of interpretation; that the persons addressed were already in possession of that art: for without such an understanding, there would have been neither wisdom nor benevolence in giving to mankind any verbal communication from God.

In the present essay, we shall offer a very few remarks upon, first, the inspiration of the Bible; second, the language of the Bible; third, the distribution of the Bible into chapters and verses; fourth, the different dispensations of redemption; and fifth, offer seven cardinal rules of interpretation.

1*st*. Revelation and inspiration, properly so called, have to do only with such subjects as are supernatural, or beyond the reach of human intellect, in its most cultivated and elevated state. In this sense, "holy men of God spoke as they were moved by the Holy Spirit." But besides this inspiration of original and supernatural ideas, there was another species of supernatural aid afforded the saints who wrote the historical

parts of the sacred scriptures. There was a revival in their minds of what they themselves had seen and heard; and in reference to traditions handed down, such a superintendency of the Spirit of wisdom and knowledge as excluded the possibility of mistake in the matters of fact which they recorded. The promise "of leading into all truth," and the promise of "bringing all things before known to remembrance," by the Holy Spirit, include all that we understand by inspiration in its primary and secondary import.

But while this inspiration precluded the selection of incorrect or unsuitable words and sentences, the inspired men delivered supernatural communications in their own peculiar modes of expressing themselves. To illustrate my meaning by another reference to the gift of tongues;—the subjects of that splendid gift in a moment understood those foreign languages as well at least as they knew their own; and in expressing themselves, selected such terms as, in their judgment, most fitly and intelligibly communicated their ideas. In other words, their own judgment or taste in the selection of terms was not suspended by the new language. They used the terms of the new dialect as they used the terms of their native tongue;—chose such as, in their judgment, would most clearly and forcibly reveal the mind of the Spirit to their hearers.

We regard the Apostles of Jesus Christ as gifted with a full and perfect knowledge of the Christian institution; which entitled them, without the possibility of error, to open to mankind the whole will of their Master, whether in the form of fact, precept, promise, or threatening: and as furnished with such a knowledge of the signs of those ideas in human language as to express this knowledge clearly, accurately, and infallibly to mankind. But from what they have spoken and written, we are authorized to think that they were as free in the selection of words and phrases as I am in endeavoring to communicate my views of their inspiration.

My reasons for this opinion are, that neither the Prophets nor the Apostles exhibit any sort of solicitude in always expressing themselves in the same words upon the same subject. Nor does any one of them seem at all concerned to be consistent with himself on all occasions, in using the same words; either in delivering precepts, uttering promises, or in giving a narrative of any of the incidents of his own life or those of his

companions. We have no less than three accounts of Paul's conversion and mission to the Gentiles—one from Luke, and two from himself; one delivered to the Jews in Jerusalem, and one before Agrippa; yet no two of them agree in *word*, though in sense they are uniformly the same.* We have two accounts of the conversion of the Gentiles—one by Luke, and one by Peter;† and these are as diverse in words, though as accordant in sense, as the narrative of Paul's conversion. We have four memoirs of Jesus Christ, brief records of his sayings and doings; and yet no two of them agree in words, in narrating a single speech, or in describing a single incident in his life; though there is, as far as they severally relate, a most perfect harmony in sense.

Peter's allusion to the epistles of Paul fully expresses all that we desire to teach on the subject. "Paul wrote," says he, "*according to the wisdom given him.*" Paul's epistles are, then, the development and application of that wisdom given to him, expressed in his own style. It may, indeed, be said that, guided by wisdom, it was impossible for him to select, on any occasion, words or phrases inaccurate, or not clearly and fully expressive of the ideas suggested; so that, as Paul himself says, he explained *spiritual things* in spiritual words, or in words taught by the Spirit. We must, therefore, regard these words as the words of the Spirit. It was God's Spirit speaking in them, through such words as were natural to them from education and habit. According to these views, the English, or German, or French New Testament, is as much the word of the Spirit as the Greek original, if that original is faithfully translated; but in any other view of inspiration, we have not the word of God, nor the teachings of the Spirit, only in the Hebrew and Greek originals of the two covenants.

Before we dismiss this subject, it may be observed that we find many things in these writings which are quite natural and common, for which inspiration is neither claimed nor pretended; many specimens of which will occur to the reader, when one is fairly examined. "Make haste to come to me soon; for Demas having loved the present world has forsaken me, and is gone into Thessalonica, Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark and bring him with

* Acts, chaps. ix. xxii. xxiv.

† Acts, chaps. x. xi.

you, for he is very useful to me in the ministry. But Tychycus I have sent to Ephesus. The cloak which I left at Troas with Carpus bring with you, and the books, but especially the parchments."*

The Apostles, acting under the high authority and commission of Jesus Christ, and inspired with all divine and supernatural knowledge, exhibited in doctrine, in precepts, ordinances, promises, threatenings, and development of things spiritual, celestial, eternal, are, in consequence of these endowments and authority, worthy of all respect and regard, even when writing upon the most common matters; and these apparently uninteresting things are, to the student of the Living Oracles, of great value and of indispensable importance in giving a full development of the religion of Christianity, in all its condescensions and adaptations to the most minute and common concerns and business of this life.

2d. God has spoken by men, for men. The language of the Bible is, then, *human* language. It is, therefore, to be examined by the same rules which are applicable to the language of any other book, and to be understood according to the true and proper meaning of the words, in their current acceptation, at the times and in the places in which they were originally written and translated.

If we have a *revelation* from God in human language, the words of that volume must be intelligible by the common usage of language; they must be precise and determinate in signification, and that signification must be philologically ascertained—that is, as the words and sentences of other books are ascertained by the use of the dictionary and grammar. Were it otherwise, and did men require a new dictionary and grammar to understand the Book of God,—then, without that divine dictionary and grammar, we could have no *revelation* from God; for a revelation that needs to be revealed is no revelation at all.

Again, if any *special rules* are to be sought for the interpretation of the sacred writings, unless these rules have been given in the volume, as a part of the revelation, and are of divine authority;—without such rules, the Book is sealed; and I know of no greater abuse of language than to call a *sealed book* a revelation.

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* 2 Timothy, iv. 8-12.

But the fact that God has clothed his communications in human language, and that he has spoken by men, to men, in their own language, is decisive evidence that he is to be understood as one man conversing with another. Righteousness, or what we sometimes call *honesty*, requires this; for unless he first made a special stipulation when he began to speak, his words were, in all candour, to be taken at the current value; for he that would contract with a man for any thing, stipulating his contract in the currency of the country, without any explanation, and should afterwards intimate that a *dollar* with him meant only *three francs*, would be regarded as a dishonest and unjust man. And shall we impute to the God of truth and justice what would blast the reputation of a fellow-citizen at the tribunal of political justice and public opinion!

As, then, there is no divine dictionary, grammar, or special rules of interpretation of the Bible, then that Book, to be understood, must be submitted to the common dictionary, grammar, and rules of the language in which it was written; and as a living language is constantly fluctuating, the true and proper meaning of the words and sentences of the Bible must be learned from the acceptation of those words and phrases in the times and countries in which it was written. In all this there is nothing special; for Diodorus, Herodotus, Josephus, Philo, Tacitus, Sallust, &c., and all the writers of all languages, ages, and nations, are translated and understood in the same manner.

Enthusiasts and fanatics of all ages determine the meaning of words from that knowledge of things which they imagine themselves to possess, rather than from the words of the author: "they decide by what they suppose he ought to mean, rather than by what he says."

To adopt any other course, or to apply any other rules, would necessarily divest the sacred writings of every attribute that belongs to the idea of revelation. It must never be forgotten in perusing the Bible, that in the structure of sentences, in the figures of speech, in the arrangement and use of words, it differs not at all from other writings; and must, therefore, be understood and interpreted as they are.

How, then, is the meaning of its words to be acquired? Every word in the Scriptures has some ideas attached to it, which we call its sense or meaning. But this meaning is not natural, but conventional. It is agreement, usage, or custom,

that has constituted a connexion between words and the ideas represented by them; and this connexion between words and ideas, has become necessary by usage.

How this originated is not the question before us; the fact is all that now interests us. We are not at liberty to affix what meaning we please to words, nor to use them arbitrarily; inasmuch as custom has affixed, by common consent, a meaning to them.

The meaning of words is, therefore, now to be ascertained by *testimony;* and that testimony we have collected in those books called dictionaries, which, by the consent of those who spoke that language faithfully, represent the meaning attached to those terms, or the ideas of which those words were the signs. "The fact," says Professor Stuart, "that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. That testimony may be drawn from books in which the word is employed, or from daily use in conversation. But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical event whatever. Of course, an *arbitrary* sense can never with propriety be substituted for a *real* one. All men, in their daily conversation and writings, *attach but one sense to a word at the same time and in the same passage*, unless they design to speak in enigmas. Of course, it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word in Scripture, in such a case"—that is, in the same passage, and at the same time.

But, although a word has but one meaning at the same time and in the same passage, it may, at another time and in another passage, have a different meaning; for many words have, by common consent, more meanings than one. This is what has caused so much ambiguity in language, and so much difficulty in ascertaining the meaning of some sentences and passages in all authors, and in the sacred writings.

Every word, indeed, had but one meaning at first; but to prevent the multiplication of words to an indefinite extent, and to obviate the difficulties that would thence arise in the acquisition of the knowledge of a language, words, in process of time, were used to represent different meanings. A question then arises, *How shall we always ascertain the meaning of any particular word?*

If it have but one meaning, testimony or the dictionary decides it at once; but if it have more meanings, then the proximate words used in construction with it, usually called the context, together with the design of the speaker or writer, must decide its meaning. Usage and the context will generally decide. If these fail, the design of the speaker and parallel passages must be summoned. These are the aids which the canons of interpretation authorize in such cases.

That there is, generally, perfect certainty in the proper interpretation of a word—that is, in ascertaining or communicating its meaning, (for this is what is properly called the *act* of interpretation,) is felt and acknowledged on all hands. But the foundation, or reason of this certainty, is a matter which should be evident to all.

Now, unless we are compelled by necessity, arising from the laws of language, to any particular meaning, there can be no certainty. Therefore, this compulsion is the very cause of certainty. Philological necessity, or that necessity which the *common usage* of a word, *the context*, *the design of the writer* create, in giving a particular meaning to a word in a sentence, is the ground of that complete certainty, which, whether he can or cannot, explain, every one feels in the meaning of the language. And, as a very eminent critic has said, "If any one should deny that the above precepts lead to certainty, when strictly observed, he would deny the possibility of finding the meaning of language with certainty." These remarks would be sufficient to guide us in acquiring the meaning of words, if they had any one class of meanings only. But there is the *literal* and the *tropical* or figurative meaning of words, which must be distinguished before we can feel ourselves competent to decide, with perfect certainty, the true and proper meaning of any composition.

And, first, of the *literal meaning of words*. As has been observed, every word originally had but one meaning; and this, of course, which was first, was the natural, or the literal meaning. Some of our most approved philologists and grammarians define the literal sense of the words to be, "The sense which is so connected with them, that it is the first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard." "The *literal sense* does not differ," says the celebrated Ernesti, "among the older and valuable writers, from the *sense of the letter*." But better defined by Professor

Stuart, of Andover:—"The literal sense is the same as the *primitive* or original sense; or, at least, it is equivalent to that sense which has usurped the place of the original one; for example, the original sense of the word *trayedy* has long ceased to be current; and the literal sense of this word, now, is that which has taken the place of the original one." Popular writers, in speaking of the sense of words, are wont to substitute grammatical for literal, as equivalent; because *literal*, in its Latin extraction, and *grammatical*, in its Greek extraction, exactly represent the same thing. But in a shade differing from these they use the word *historical* in reference to the interpretation of the Scriptures. "Since," says T. H. Horne, in his Introduction, "it is not sufficient to know *grammatically* the different expressions employed by writers to interpret ancient works, so it is necessary that we add *historical interpretation* to our grammatical or literal knowledge. By historical interpretations, we are to understand that we give to the words of the sacred author the sense which they bore in the age when he lived, and which is agreeable to the degree of knowledge which he possessed, as well as conformable to the religion professed by him, and to the sacred and civil rights or customs that obtained when he flourished."

When, however, we speak of the *literal* or *grammatical* sense of a word, we mean no more than its primitive meaning. And when we speak of the *historical* meaning of a word, we mean its meaning at any given time. The *figurative* meaning of words belongs to another chapter.

In no book in the world is the literal sense of words the only sense: and still less in the Bible. But no book in the world, either among the ancients or the moderns, has been interpreted, quoted, and applied so licentiously as the Bible. Learned and unlearned have quoted and applied its words, as if its authors were outlaws and rebels in the commonwealth of letters. Some of the ancient Jews said that every letter in a word in the Old Testament had a special meaning, and the very opening of the mouth to pronounce them was significant of something sacred. The rabbinic maxim used to be, and perhaps still is, "On every point of the Scriptures hang suspended mountains of sense." The Talmud says, "God so gave the law to Moses, that a thing can be shown to be clean and unclean forty-nine different ways." Little more than a century ago, Cocceius of Leyden, maintained

that "all the possible meanings of a word are to be united." He raised a considerable party upon this principle.

But an opposite extreme, and quite as dangerous, into which some have run, is, that "some passages of the Scriptures have no literal meaning at all." If by this it were understood that some passages have only a tropical or figurative meaning, it might be admitted without detriment to our knowledge of the will of Heaven; but as it is understood by many, a license is taken to allegorize, not only the historical part of both Testaments, but also the miracles of Moses, of Christ, and of the Apostles—the paradisiacal state, the flood, and even the precepts and promises of the gospel institution; so that the whole revelation of God is thrown into the laboratory of every man's imagination, and the key of knowledge for ever taken from the people. That the words of the sacred writings are taken both literally and figuratively, as the words of all other books, is now almost universally conceded: and that the true sense of the words is the true doctrine of the Bible, is daily gaining ground amongst the most learned and skilful interpreters: in one word, that the Bible is not to be interpreted arbitrarily, is the most valuable discovery or concession of this generation. This, indeed, was confessed by our most distinguished reformers. Melancthon said, "The Scripture cannot be understood *theologically* until it is understood *grammatically*." And Luther affirmed that a *certain* knowledge of Scripture depends only upon a knowledge of its words.

3*d*. The various divisions and subdivisions of the sacred Scriptures into chapters, verses, and members of sentences, are of human authority, and to be regarded as such. Anciently all the books of the sacred Scriptures were written in one continuous manner—without a break, a chapter, or a verse. The division into chapters that now universally obtains in Europe, derived its origin from Cardinal Cairo, who lived in the twelfth century. The subdivision into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stevens. Whatever advantages these divisions may have been in the way of facilitating references, they have so dislocated and broken to pieces the connexion, as not only to have given to the Scriptures the appearance of a book of proverbs, but have thrown great difficulties in the way of any easy intelligence of them. The punctuation, too, being necessarily dependent on these

divisions, is far from accurate; and, taken altogether, it affords a demonstration that there is no more divinity in the chapters, verses, commas, semicolons, colons, and periods of the inspired writings, than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view.

From all of which facts, the following rule is of essential importance:—

In reading the historical and epistolary parts of the sacred writings, begin at the beginning, and follow the writer in the train of his own thoughts and reasonings to the end of the subject on which he writes, irrespective of chapters and verses. Indeed, even capital letters, punctuation—whether commas, semicolons, colons, periods, paragraphs, interrogative points, notes of admiration, parenthesis, dashes—must be regarded as human comments, and to be deliberately considered and weighed as but the opinions of men.

This rule must be observed in all cases when we read for the sake of understanding any of the sacred books or letters.

4th. It must always be remembered by him who would be a scribe, well instructed in the kingdom of heaven, that the whole Bible comprehends *three* distinct dispensations of religion, or three different administrations of mercy to the human race. These are the Patriarchal, Jewish, and Christian ages of the world.

There are three high-priesthoods, viz. that of Melchizedek, that of Aaron, and that of Jesus the Messiah; and under each of these there will be found a different economy of things. A knowledge of the leading peculiarities of each is essential to an accurate knowledge of any one of them and the right interpretation of the Bible.

It is a standing maxim in religion, that the priesthood being changed, *there is of necessity* a change of the law pertaining to *acceptable* worship.

After the close of one dispensation and the commencement of a new one, no man could be accepted in his approaches to God by the preceding economy. Moses, nor Aaron, nor the people of the Jews, after they departed from Sinai, dare approach God by sacrifice—as Abraham, Isaac, and Jacob were wont to do.

The sovereignty and wisdom of God are most conspicuous in these arrangements. But it is our present duty only to say, that before we can feel any confidence in our interpretations of any law, commandment, or institution of religion, a previous

question must always be decided—viz. *To what dispensation did it belong?*

5th. We shall now conclude this summary view of the principles of interpretation, by stating in order seven general rules of interpretation of primary importance, deduced from the preceding reflections:—

Rule I. On opening any book in the Sacred Scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

II. In examining the contents of any book, as respects precepts, promises, exhortations, &c., observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? Consider also the persons addressed—their prejudices, characters, and religious relations. Are they Jews or Christians—believers or unbelievers—approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in the Old Testament or New.

III. To understand the meaning of what is commanded, promised, taught, &c., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.

IV. Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification; but when words have, according to testimony—(i. e. the Dictionary)—more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning; for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

V. In all tropical language, ascertain the point of resemblance, and judge of the nature of the trope, and its kind, from the point of resemblance.

VI. In the interpretation of symbols, types, allegories, and parables, this rule is supreme. Ascertain the point to be illustrated; for comparison is never to be extended beyond that point—to all the attributes, qualities, or circumstances of the symbol, type, allegory, or parable.

VII. For the salutary and sanctifying intelligence of the oracles of God, the following rule is indispensable:—*We must come within the understanding distance.*

There is a distance which is properly called *the speaking distance*, or *the hearing distance*, beyond which the voice reaches

not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills.

Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance cannot understand God; all within it can easily understand him in all matters of piety and morality. God himself is the centre of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual vision, as in adjusting the light of day to our eyes. The light reaches us without an effort of our own; but we must open our eyes; and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual, as well as in reference to material light. Now, while the philological principles and rules of interpretation enable many men to be skilful in biblical criticism, and in the interpretation of words and sentences, who neither perceive nor admire the *things* represented by those words, the sound eye contemplates the things themselves, and is ravished with the spiritual and divine scenes which the Bible unfolds.

The moral *soundness* of vision consists in having the eyes of the understanding fixed solely on God himself, his approbation, and complacent affection for us. It is sometimes called a *single eye*, because it looks for one thing supremely. Every one, then, who opens the Book of God with *one aim*, with one ardent desire, intent only to know the will of God—to such a person, the knowledge of God is easy; for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things spiritual and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born pre-eminence, prepares the mind for the reception of this light, or, what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments of the flesh, the world, and Satan, a person is so deaf that he cannot hear the still small voice of God's philanthropy. But receding from pride, covetousness, and false ambition—from the love of the world—and coming within that circle, the circumference of which is unfeigned humility, and the centre of which is God himself,—the voice of God is distinctly heard and clearly understood. All within this circle are taught by God—all without it are under the influence of the wicked one. "God resisteth the proud, but he giveth grace to the humble."

He, then, that would interpret the oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the words which fall from his lips. To such an one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt.

CHAPTER IV.

FAITH.

The Book of God is addressed to the human understanding. It assumes that man, though fallen and depraved, is yet an intelligent being—that he has certain faculties or powers of ascertaining truth, of perceiving and receiving evidence. It does not, indeed, inform him that he has the faculty of seeing, hearing, speaking, or believing. It does not explain to him that the possession of a faculty or power to do any thing, makes it his duty to employ that faculty or power in any way that his Creator may require. But it addresses him as though these were matters perfectly understood and agreed upon between his Creator and himself.

Some, in their speculative philosophy, have called these things in question, and have created doubts where none ever before existed. Hence we sometimes find men doubting whether there be such a faculty as faith amongst the mental faculties or powers of man. Philologists, indeed, say, that the term *faculty* indicates power or ability to do any thing; and Christian philosophers say, that man has just as much power to believe testimony as he has to reason, to hear, or to speak. If, then, any confidence can be due to such authorities, we may say that man, as a human being, has the faculty of speaking, hearing, reasoning, and believing—as naturally as he has the faculty of seeing, tasting, or feeling. We may advance one step farther, and say, that speaking and hearing are both useless endowments—that they are faculties of no value, if we have not the faculty of

believing what is spoken, or of ascertaining the truth of what is heard. Indeed, all sound, discriminating thinkers must regard the faculties of speaking, hearing, and believing, as necessarily and essentially related to one another; so that any one of them implies the other two. Why should man have the faculty of speech, if his neighbour had not the faculty of hearing? And why should he have the faculty of hearing, and reasoning upon what is heard, if he have not the faculty of believing what is true? Light, then, does not more obviously exist for the eye, and music for the ear, than speech for hearing, and hearing for faith. Well did Paul, therefore, reason when he said, "Faith comes by hearing, and hearing, from the (speech or) word of God." We, therefore, conclude that God never would have spoken to man, if man could not hear him; and that man never would have heard his word if he could not believe what God said to him. The fact, then, that God has given to the world a revelation, is, with me, a demonstration that man has the power to believe it—provided only, his heart and attention are devoted to it. It is an intelligible, veritable, and credible document, worthy of God as its author, and of man as its object.

Both oral and written testimony are addressed to our reason; for, although the written testimony is designed for the eye, and the oral testimony for the ear, both are addressed to our reason—to our power of discriminating the characters of truth from those of falsehood. There is in this also a sort of tacit agreement or understanding between the parties—as much as there is between two persons speaking the same vernacular, in the use and meaning of the words and phrases, of the tones and gestures employed in their intercommunications with one another.

Revelation, though originally the form of oral testimony, is now altogether in the form of a written record. It is in this form, indeed, still more circumstantially addressed to our reason and our faith. The meaning of its language and the truth of its developments are alike to be ascertained by the faculties to which they are conjointly addressed. It always proceeds upon the assumption that, unless it is understood, it cannot be believed; and that, unless it is believed, it can exert no salutary influence upon our hearts or our lives.

To admit the testimony to be true is, in the sacred style, equivalent to believing it; for he that believeth the testimony of God has simply "set to his seal that God is true." Faith, indeed, is

always but the conviction of the truth of testimony, whether that testimony be human or divine. To be convinced that any testimony or report is true, is to believe it; to be convinced that it is not true, is to disbelieve it; not to be able to decide, is to doubt. Hence, there are but three distinct states of mind, as respects testimony. We believe, disbelieve, or doubt it.

Of all the endowments vouchsafed to man, that of faith is superlatively excellent. To this faculty he owes all that knowledge that ennobles and exalts him in the scale of being. The range and acquisitions of his five senses are as nothing, compared with the domains of faith. The area of faith is wider than the earth, broader than the sea, extending through all time, and launching into an indefinite eternity, past and future. By faith, we commune with all the living, and with all the dead whose deeds of renown have been inscribed upon the rolls of time. Ages past and gone are ever present with us—empires, that have long since fallen, still stand before us—cities, palaces, and temples, that, ages since, have mouldered down to dust, arise from their ruins and display to us the science and skill, the genius and taste, the pride and superstition of their founders and architects. By faith in human testimony, the experience of ages is brought home to us and made subordinate to our wants and our wishes. By it we may be said to have lived before we were born—to have communed with the men of all ages and nations—to have been contemporaries with all the generations of men.

By faith in divine testimony, we know how the universe was made—how worlds began to be—how space sprang from nothing, and how it has been possessed with its unnumbered tenantry of worlds. By it we see the first man springing out of the dust at the bidding of his Almighty Maker, blushing into life in his immediate presence, and receiving a holy spirit from the life-inspiring voice of his Father and his God. By it we see him wrapped in a mystic sleep, and the hand of God dislocating a rib near his heart, which he moulds, after the image of love, into incarnate beauty, and presents to Adam as a companion meet for such a man as he.

Faith, also, illuminated by the same bright Sun of Eternity, gifts man with the prospective visions of times and ages yet unborn. It presents, to the enraptured vision of the saint, Adam and Eve, with all their redeemed progeny, ransomed from the grave; emerging, phœnix-like, from the ashes of an old

world; or, Eve-like, rising in immortal beauty and loveliness from the opened side of the second Adam, making their sublime entry, amidst the acclamations of the celestial choristers, into new heavens and a new earth, especially prepared for them. Truly, then, may we not say with Paul, that "faith is the confident expectation of things hoped for, and the conviction (or evidence) of things not seen?"

But the sublime nature, ineffable utility, and importance of faith are not to be learned from a survey of its widespread and long-enduring dominion over time, space, and eternity; but from a strict attention to the place it now occupies in the world and in the church of God, in the present employments, character, and destiny of man. Be it observed, then, that all the faculties of man have a present specific use and importance in the full development of himself, in the formation of such a character as he should rationally desire to possess to all eternity, and in qualifying him to fill his own space in the world, in the performance of those functions and the discharge of those duties which will avail to the interests and happiness of the world.

Every faculty of man has its proper object and its proper use. Has he the faculty of vision? There are objects to be seen, and advantages to be gained from seeing them. Has he the faculty of hearing? There are the harmonies and the melodies of nature and of the human voice to be heard and to be enjoyed. Has he the faculty of reasoning? There are objects to be compared, and conclusions of practical utility to be deduced from them. Has he the faculty of believing? There is the testimony of men, and there is the testimony of God, to be believed and appropriated. Now, as this is the noblest faculty which man possesses, conversant with things past, present, and future, proximate and remote, God has ordained that he shall walk by faith, physically, intellectually, and morally. Hence man is obliged to walk through his whole life more by faith than by his five senses, his own observations, or his own experience—probably more than by these all combined. This being a very fundamental fact, we shall be at some pains to develope it.

The infant man enters life more helpless than any animal with whose history we are acquainted. He has not instinct sufficient for the first effort essential to life, health, or comfort. He is as destitute of reason, observation, and experience, as of instinct,

to guide him in the pursuit of what is essential to his animal existence. God has made him dependent upon the care, direction, and counsel of his mother or his nurse, in the very first steps of life's pilgrimage. He must walk by faith in the articles of food and medicine, and all physical safety. He cannot walk by reason, for as yet he has it not. He cannot walk by his own experience, for he has acquired none. He cannot walk by instinct, for that was not imparted to him. He is, therefore, under an insuperable necessity to walk by faith as respects food, medicine, poison, and all surrounding dangers from fire, flood, or tempest. If he believe not on the testimony of others that medicine will cure, that poison will kill, that fire will burn, and that water will drown, he must pay the penalty and suffer for his unbelief. More destitute of instinct and of defence than the oyster or the lobster, he must not be left to his own guidance or guardianship. He must not be permitted to experiment with the serpent, the young lion, or with the poisons, animal and vegetable, with which the earth abounds. The law of nature is as imperious and universal as the law of the gospel. If the gospel says, "He that believeth not shall be damned,"—the law of man's natural existence says, '*If he believe not his mother or his nurse, he must die.*'

But it is not in the nursery only that the infant man is trained to walk by faith. He enters the primary school under the same imperious law. The primer is put into his hand. He opens it, and looks at the letters of the alphabet; but neither knows their name nor their sound. He might look at them for a thousand years, and neither know the name nor the sound of the first letter. But, by faith in his teacher, he learns the names and the sounds of them all. By the same principle, he learns the art and mystery of reading his own mother's language. Does he desire the science of numbers, or that of magnitudes? He is equally obliged to walk by faith either in the written testimony or in the verbal explanation of a teacher. Does he desire to learn ancient or foreign language—to distil sweetness and pleasure from Greek and Roman springs? Then must he repose implicit faith in his lexicographer, and believe him in every definition of verb and noun.

Having passed through the nursery training and discipline by faith, having also advanced through the primary and high-school education under the guidance and supremacy of the same uni-

versal law, does he desire to take his place as a free agent on the active theatre of life? Does he become a merchant, a mechanic, an agriculturist? He is still to walk by the same rule, and to be governed by the same stern necessity. Believe he must in those who have gone before him in every calling and department of life. He has to buy and sell, to barter and exchange the products of his own labour, or the products of other men's labour, by faith in human testimony. In receiving a shilling, a guinea, an eagle, a bank-bill, a bill of exchange, a draft, he must act by faith as to their genuineness, their value at a given time and at a given place. All of which depends upon the testimony of others. In paying or in receiving payments, he acts by the same principle and obeys the same law. Even the weights and measures by which he buys and sells are to him almost universally matters of testimony and faith. What need have we of farther witness? In natural and social life, in the nursery and at school, in the active business and pursuits of life, men are compelled in all cases first, and in most cases always, to walk by faith. Their own senses, observation, and experience, in process of time, guide them in co-operation with testimony and faith; but these first lead the way and continue our chief guides through all the great concerns of life!

Why, then, should it be otherwise as respects things unseen, spiritual and eternal? Here, indeed, we must "walk by faith, and not by sight." But the skeptic and the infidel have no reason to reject the gospel, or deny the Bible, because it imparts its blessings only through faith. Nature, society, and the gospel bear equally impressed upon them the characteristic marks of the same great original. If man, in things temporal and with respect to his present life, walks by faith, why should it be thought incredible that God would have him to walk by faith in things spiritual and with respect to an eternal life? The conditions of spiritual and eternal life are, in this all-important feature, the same. He that believeth not must perish, is equally true as respects both.

The gospel assumes that which Christian and infidel must equally admit;—that mankind are accustomed to walk by faith in all the important concerns of this life. It, therefore, very rationally addresses itself to this faculty in addressing man. It proposes to him no new principle. It speaks in harmony with the presiding genius of his own nature. It submits to him clear

and ample testimony in proof of all that it demands and of all that it promises. Its language is,—"If we receive the testimony of men, the testimony of God is greater." If men's words may be relied on, how much more the word of God!

Great virtue and power are attached to the faith of the gospel. Some, however, ascribe this efficacy rather to the manner of believing it, than to the truth which is believed. There are some very popular mistakes upon this subject. Some imagine that there are several ways of believing testimony, or of assenting to evidence. This is, however, a very great error, and of injurious tendency. There is but one way of believing any testimony, human or divine; and that is, to admit it to be true. He that admits any testimony to be true, believes it; and no believer can do more than admit the truth of a witness. There are, indeed, or may be, different degrees of clearness and certainty in the evidence adduced in any case; and hence there are, or may be, as many different degrees of conviction or assurance of the truth of it. Hence faith is strong or weak, in the ratio of the clearness and force of the testimony adduced. But the clearness and force of testimony is not necessarily innate in the words or manner of the witness; but much depends upon the discrimination and clearness of perception, as well as upon the candour of the believer, in appreciating the clearness and force of the testimony adduced. It is, therefore, essential to strong and vigorous belief in any thing, that the testimony be clear and forcible in itself, and that it be clearly perceived and fully comprehended by the believer. It follows, then, that there are not several ways of believing; but that there may be different degrees of evidence, and that one person may more clearly and satisfactorily believe than another. The head, the heart, the will, the conscience are all simultaneously exercised in the act of believing in order to justification. The head alone believes nothing. Nor does the heart, the will, the conscience alone believe any thing. The understanding simply discerns truth, the conscience recognises authority, the heart feels love, the will yields to requisition. The gospel engages, interests, allures, captivates the enlightened sinner. So that, "with his heart," his whole soul, "he believes to righteousness, and with his mouth he confesses to salvation."

Some superficial thinkers have spoken and written much upon different kinds of faith. They have "historical" and "saving

faith," the "faith of miracles," and the "faith of devils," the "faith direct and reflex," "temporary and enduring faith," &c. &c. These are conceits of the old metaphysical theologians, and have done a world of mischief. By placing historical and saving or divine faith in contrast, and in giving all value to *saving* and none to *historical* belief, they have bewildered themselves and their followers:—

> "Faith was bewildered much by men who meant
> To make it clear, so simple in itself,
> A thought so rudimental and so plain,
> That none by comment could it plainer make.
> All faith was one. In object, not in kind,
> The difference lay. The faith that saved a soul,
> And that which in the common truth believed,
> In essence, were the same. Hear, then, what faith,
> True, Christian faith, which brought salvation, was:—
> Belief in all that God revealed to men;
> Observe, in all that God revealed to men,
> In all he promised, threatened, commanded, said,
> Without exception, and without a doubt."

There is no faith worth any thing that is not historical; for all our religion is founded upon history. What would any Jew or Christian have believed concerning Moses or Jesus, but for the history of those persons? Is there any man under the broad heavens who believes in Moses or in Jesus, who has not first heard of the Lawgiver and the Saviour from history, oral or written? Not one. But there are those who believe in Moses and in Jesus on mere human tradition, without any correct knowledge of the history; and there are those who believe on Moses and on Jesus on the proper evidence; but they have such views of Moses and of Jesus as render their faith of no value. They hold opinions and views of these persons that make them mere shadows or ideal personages. Our Saviour told certain Jews that believed in Moses, as they alleged, that had they "believed Moses, they would have believed him:" *but not having believed the writings of Moses, they could not believe his words.*

Multitudes believe something concerning Jesus the Messiah on mere national or human authority and prescription, who have not one distinct real conception or apprehension of him; and, consequently, "he will not commit himself to them." Many in Jerusalem, while he was there, like Nicodemus when first he visited him, believed in him; to whom, we are told, he would not commit himself, because he knew what mistakes and

misconceptions they entertained concerning him. The whole history must be clearly understood and cordially received in its true sense and on its divine evidence, as demonstrated by the Holy Spirit, before any one can, in strict propriety, be said to believe it. All who thus believe it, will find that it is both the wisdom and power of God to salvation.

But the power and efficacy of faith depend not so much upon the act or manner of believing, nor upon the certainty of the evidence, nor even upon our assurance of its truth, as upon the nature and value of the thing that is believed. THE POWER OF FAITH IS IN THE TRUTH BELIEVED. The power of faith is in the power of truth. It is not eating that sustains or destroys human life. *It is what is eaten.* Some eat and live—others eat and die. Some believe and are saved—others believe and are damned. Both characters truly and sincerely believe. But the former believe the truth and are saved—the latter believe a lie and are damned. So true it is, that it is not the *manner* of believing that saves or destroys, nor the sincerity of believing; but the meaning or nature of that which is believed. "God," says Paul, sends to some "a strong delusion;" or allows them to receive a strong delusion, so "that they may *believe a lie*" and be condemned; while to others he sends the truth with power, that they may *believe* and be saved. Some believe fatally, yet sincerely—indeed all, who believe an error or a falsehood. Some, indeed, prefer to believe a pleasing and agreeable falsehood rather than an unsavoury or disagreeable truth. Hence some really love darkness, while others love the light and the truth.

It is highly important that this great proposition be somewhat elaborated and demonstrated;—that *salvation is not in the act of believing*, but *in the object or proposition that is believed.* It is the object of faith, and not faith itself, that has the power to save. If we examine our physical, intellectual, and moral constitution, in all their organs, faculties, and capacities, one by one, we shall find that it is neither the possession of them nor the employment of them that affords us health, safety or happiness; but the objects on which they are employed. It is not the eye, nor the act of seeing, that affords us pleasure or pain. It is the thing seen. It is not the ear, nor the act of hearing, but the thing heard, that soothes or irritates. So of the organs of tasting, smelling, feeling. The pleasures of sense, derived

from tastes, odours, and contacts, are not in the senses or organs themselves, nor in the operations of the organs, but in the objects on which these senses act.

The same universal law obtains in the intellectual and moral departments of our nature. It is not the faculty of perception, reflection, comparison, or memory—or the employment of these faculties; but the things perceived, reflected upon, compared imagined, or remembered, that afford us either pleasure or pain. So of all the affections and passions. We love and we hate, we admire and adore with pleasure or pain, according to the objects. And were we to adopt the new philosophy of fifty organs in the human head, and of as many faculties, called *acquisitiveness*, *cautiousness*, &c. &c., we should find the same law without a single exception. If, then, the faculty of faith, or the operation of faith, has any power to bless, to animate with hope, to justify, to sanctify, to regenerate, or to save, that power is neither in the faculty, in the act, nor operation, but in the object on which it terminates.

Still, the objects subjected to the faculties of man,—whether sensitive, intellectual, or moral,—can afford him neither pleasure nor pain, unless apprehended and appropriated by the faculties to which they severally belong. The richest, most variegated, and beautiful landscape in nature—the most majestic and sublime operations of the divine hand in heaven or earth, afford no pleasure to the eye unless viewed and contemplated by that organ. The most rapturous harmonies and melodies of nature or of art afford no pleasure unless listened to and heard. In vain the aromatic shrubs and fragrant flowers of the garden pour their delicious odours into the bosom of gentle zephyrs, to be wafted to our nostrils, if we inhale them not. So the rich provisions of Almighty love, displayed to man in a thousand ways, but consummated beyond our powers of thought and utterance in the gift of eternal youth, beauty, and loveliness to fallen man, through the incarnation of the everlasting WORD—the sufferings unto death of his only begotten and infinitely beloved Son—and through the sanctification of his HOLY SPIRIT,—unless apprehended and appropriated by faith, can neither fill the soul with heavenly peace, and joy, and love, nor give to man the victory over death, the grave, and Satan. Hence, by a figure of speech which puts the instrument for the agent, salvation is ascribed to faith, while it virtually belongs to the sacrifice and intercession

of the Messiah. The gospel, then, as ministered now by the Holy Spirit, is "the power of God for salvation to every one that believes it." Faith, indeed, is but the hand that apprehends and appropriates Christ as revealed to us by the Holy Spirit sent down from heaven. Salvation, then, is of faith, that it might be by grace. For as the hand that plucks the fruit is not the fruit, is not that which either creates or sustains life, but only that which ministers to its development and preservation—so faith's sublime efficacy is not in itself, but in that which it receives and appropriates to the soul of man, in which alone is the spring and fountain of eternal life.

Having now, as we hope, clearly ascertained the necessity, utility, and value of faith in the Christian institution, it is expedient that we also ascertain, if possible, that great central proposition in the Christian system which gives to faith all its sovereignty over the heart, and soul, and life of man. It were of little value to the sick and dying could we convince them that all medicinal efficacy was in a certain specific remedy, and not in the *act* of receiving it into the system; and yet withhold from them a revelation of that sovereign specific.

There is, then, but one remedial system, for sin and sinners, in this universe. There never can be but one such system under a government of perfect wisdom, of immaculate holiness, of inflexible justice, of inviolate truth, and of infinite mercy. That one only omnipotent remedy—though composed of many mysterious and sublime elements, displayed in the wonderful facts of Messiah's life, death, resurrection, and ascension into heaven—is nevertheless all concentrated in the form of one proposition, on the faith and intelligence of which is suspended instrumentally the salvation of any human being. All the truths of the Bible are but the envelope of this remedy—inscribed, indeed, with directions for its use, and innumerable certificates in attestation of its life-restoring power. That proposition in *word* is, "GOD IS LOVE"—that proposition in *fact* is, "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON"—(*a sin-offering*)—"THAT WHOSOEVER BELIEVETH IN HIM MIGHT NOT PERISH, BUT HAVE EVERLASTING LIFE." "The testimony of God," summed up by the last of the Apostles, is, "God has granted to us eternal life, and this life is in his Son." "He, then, that has the Son, has this life; he that has not the Son of God, has not this life." But all this is again concen-

trated in a single proposition concerning the person, office, and mission of his Son—viz. "*Jesus is the Messiah, the Son of God.*" This is the most fundamental proposition in the moral universe. It is the foundation of the system of redemption—the foundation of a Christian's hope in God—and the foundation of the Christian church. Jesus himself so commended it, Matt. xvi. 16, 17. Paul also so commends it to our consideration, 1 Cor. iii. 11, saying, "Other foundation can no man lay than that which is already laid"—viz. *that Jesus is the Christ.** So God himself commended it by Isaiah, xxviii. 16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation-stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste"—"shall not be confounded world without end." So also the Holy Spirit attested it, Acts ii. 36. "Let all the house of Israel know assuredly, that God has made that Jesus whom you crucified both Lord and Christ." Thus the Father, the Son, and the Holy Spirit agree in one testimony concerning Jesus. This is the testimony of the Law in all its types—the testimony of all the Prophets in their predictions of the gospel kingdom—and it is the testimony of the Twelve Apostles.

In this proposition, therefore, is the mysterious and sublime power of the gospel. It is the distinctive and peculiar object of the Christian's faith. There is no salvation in the belief of the call of Abraham, the mission of Moses, or the preaching of John the Harbinger, any more than in the translation of Enoch, the salvation of Noah from the flood, or of Lot from the overthrow of Sodom. There is no development of the Messiah in any of these facts or declarations. Many such facts, events, and declarations are but the envelope of the great truth of all divine revelation. The bread which sustains life is not in the ear nor in the chaff, but in the corn. Still it is true, that were there no ear and no chaff, there would be no wheat. We give them their proper importance; but not an importance beyond their meaning and design. The power of the sword is not in the scabbard, nor in the handle, but in the blade. The power of saving faith is in the saving truth believed. Of course, no truth can have power over either the heart or the hope of man that is not understood. The efficacy is in the sense, and not in the sound.

* So it reads in the Greek of the received text.

The sense of the great proposition is, therefore, that which is believed, and not the mere words which contain that sense. Indeed, the faith that saves the soul communes with the sense of words, and not with the words themselves. Millions professing Christianity seem to think that there is a peculiar virtue in the mere enunciation of "the persons of the Trinity"—a sort of magic charm or cabalistic power in so many words or letters peculiarly arranged. But the Great Teacher said, "It is eternal life to *know thee*, the only true God, and Jesus Christ whom thou hast sent."* And Isaiah said, "By *the knowledge of him* shall my righteous servant justify many; for he shall bear their iniquities."† And Jesus said, "He that received the seed in good ground is he that heareth the word and *understandeth it*."‡ Again he says, "If you continue in my word, *you shall know the truth*, and the truth shall make you free."§

Reprobates are sometimes described as those who "hear," but who do not understand the gospel. And they do not understand it because they will not; for ears and understanding they have, but they will not, they do not, apply them. Still the truth believed, understandingly believed, is that which instrumentally saves the soul. Hence preached the evangelical Isaiah, "Incline your ear"—"Hear," said the Lord, "and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

These things being so, according to the constitution of the human mind and of the universe, the great proposition must be understood before it can be believed in its sanctifying and saving efficacy. But that when so believed it possesses the power, is clearly and strongly affirmed by high authority. Thus speaks the Apostle John:—"Whosoever believeth that *Jesus is the Christ* is born of God." Again, says the same Apostle:—"This is the victory that overcometh the world—viz: our faith. Who is he that overcometh the world but he that believeth that *Jesus is the Son of God?*" "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that, believing, you may have life through his name."‖ The importance and salutary power of this faith need not, methinks, to be further

* John xvii. 3. † Isa. liii. 11. ‡ Matt. xiii. 23. § John viii. 31. ‖ John xx. 30, 31.

argued. The justified, and sanctified, and saved build their hopes upon it—Jesus builds his church upon it—God himself founds the remedial system upon it. He that believes it is begotten and born of God—he overcomes the world—and will, most certainly, be saved and obtain through it eternal life; for no man can believe in its true meaning, and not confide in it.

Demons, indeed, believe and tremble. They cannot believe that Jesus died for them. Therefore, they can have no confidence in him. They cannot appropriate one of his promises. But sinful men can believe that to them is the word of this salvation sent, and they can confide in the Lord Jesus. Through their faith in the testimony of God, and their personal confidence in the promises of Christ, they can individually say, "Christ loved me, and gave himself for me." This is to believe God, and to believe in him whom he has sent. This, indeed, is the effect of all true faith; for no one can be said to believe in Jesus that does not confide in him for his own personal salvation.

It remains, then, that we develope the full meaning of this vital proposition as "the foundation of repentance from dead works," and as the basis of all Christian piety and humanity. In doing this we shall, in our next chapter, attempt to develope that "REPENTANCE UNTO LIFE" which God has granted to the nations as the fruit of their faith in the divinely authenticated proposition that "Jesus is the Messiah, the Son of God."

CHAPTER V.

REPENTANCE UNTO LIFE.

"He is exalted a PRINCE and a SAVIOUR, to grant repentance to Israel and remission of sins."—*Acts* v. 31.

"Then hath God also granted to the Gentiles repentance unto life."—*Acts* xi. 18.

IN the Christian Institution faith and repentance are essentially and inseparably connected. As to the nature of that connection there has, indeed, been some debate amongst the learned theorists; but as to the fact itself, there is no controversy amongst intelligent Christians of any denomination.

What that connection is, as well as the nature and importance

of evangelical repentance, will best appear from an induction and examination of the more prominent portions of the Christian Scriptures which treat upon that subject. The book of God, in all matters of vital importance, is its own best interpreter. As, then, the import of the term *repentance* has sometimes been a matter of doubt with some sincere inquirers, we shall hastily glance at its history, as found in the apostolic writings.

The English verb *repent*, and the noun *repentance*, are, together, found no less than sixty-four times in the common New Testament. Of the forty times we find the verb *repent* in the version commonly read by authority, we have two very different words representing it in the Greek original. It is generally more or less unfortunate to have two words of very different etymology uniformly translated by one and the same term. It sometimes creates considerable ambiguity as to the sense of the term or the passage in which it is found. There is, indeed, in this case a very fortunate circumstance, which throws much light upon the whole subject of repentance. It is this:—One of these terms,* which, etymologically and in common usage, intimates mere regret or concern for something done, without respect to a change of the affections or of the conduct of an individual, is never found in connection with faith, or any of the gospel facts reported in the Christian records. In the case of Judas it is found, but in such a connection of things as clearly intimates its proper sense. In that case, all agree that it indicated neither change of heart nor change of life. Nor is it in all the Christian Scriptures ever found in the imperative mood. God never commanded any person to repent in the style of Judas, of whom it is said, he repented and afterwards hung himself.

Paul, in his second letter to the Corinthians, so uses this term as to indicate that he himself repented of a good action—and that there was a repentance to be repented of, and "a repentance not to be repented of." All this ambiguity is the fault of translators. The words used by the Apostle are different, and in all reason ought to have been translated by different words. Then all would have understood him on the subject of evangelical repentance much better. Every one knows that a person may sometimes regret, or be sorry for, a good action; especially when, on conferring a benefit on any one, that benefit is abused

* Metamelomai.

to the injury of him that receives it. Paul, indeed, regretted that he had written a very good letter to the Corinthians, because it had produced excessive grief and sorrow among them. But seeing that it had resulted in a "repentance to salvation," he ceased to regret that he had written it.*

God himself is said "to repent" and "not to repent;" but as there is no change of his affections, no reformation in his repentance, the term used is not that connected with the gospel. "I have sworn," said he, "and will not repent."† "Thou art an eternal priest." Does he not here mean that he will never regret nor recall this appointment?

While, then, we are sometimes bewildered by having these two words, so radically different in sense, translated by one and the same representative on every occasion, when the special import of one of them is understood, we may, perhaps, gain a more distinct view of the proper import of the other, or of that repentance which is *to life* and *to salvation*. It being already shown that one of these words does not indicate any change in the affections, any transformation of character, any real reformation of life, and is, therefore, never found in the imperative mood in the sacred Scriptures, and that the other term is exclusively used in commanding and setting forth that change of heart and life connected with salvation, we have in the force and meaning of the word selected a very strong intimation of that which constitutes that repentance to life which is now the subject of our present inquiry. It is not, then, without good reason that we conclude from the history of this term, so far as already traced, that neither remorse nor regret for the past, neither sorrow for evils done, nor purposes of amendment of life, fill up the meaning or exhaust the force of the word selected by the Apostles.

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* 2 Cor. vi. 10. *Metanoian eis soteerian*. *Metanoia*, and not *metamelomai*, is the word connected with salvation. How much better, then, to have given the contrast to the English reader which the Apostle gave to the Greek reader. In the new version the whole passage reads as follows:—"I now rejoice, not that you were made sorry, but that your sorrow produced reformation: for you were made to sorrow in a godly manner, that you might be injured by us in nothing. For godly sorrow produces a reformation to salvation, never to be repented of; but the sorrow of the world produces death." As descriptive of godly sorrow he adds:—"Behold, now, this very thing—your being made sorry with a godly sorrow—what carefulness it wrought in you; yes, what clearing of yourselves; yes, what indignation; yes, what fear: yes, what earnest desire; yes, what zeal: yes, what revenge."

† Metamelomai, not metanoeoo.

But in tracing inductively the history of a word chosen by the Holy Spirit to reveal his will to us, which occurs not less than fifty-eight times in the New Institution, we may, certainly, arrive at a very clear comprehension of its meaning. A few specifications shall suffice for our present purpose.

It is specially worthy of notice in this investigation that in the first and last communications of the Messiah we find an imperative *repent*. His harbinger, also, introduced his personal advent with the command, "Repent, for the reign of heaven approaches." In the commencement of his own personal ministry, his first discourse was, "Repent, for the reign of heaven approaches." His twelve Apostles, under their first commission, we are informed by Mark, went abroad proclaiming repentance to the people. The same proclamation was made by the seventy evangelists sent to the lost sheep of the house of Israel. Indeed, the ministry of John is characterized as the proclamation of "the baptism of repentance for the remission of sins."* So that during the personal ministry of the Lord Jesus, and that of his harbinger, repentance was the burthen of every discourse to the people.

The questions propounded to the preachers by the more conscientious portions of their hearers, clearly intimate what was their understanding of the precept "*repent*." The question, "*What shall we do?*" generally propounded by those who first heard them, intimates that personal *reformation*, and not mere change of views or feelings, was implied in the precept itself. The profession of repentance without reformation or fruits worthy of it, they were clearly informed, would avail nothing. So evident it is that their contemporaries understood by the precept "repent" what we associate with the word "reform."

Nor was it different under the last commission given to the twelve Apostles. It is true, the word repent is not found in the version of it by Matthew or Mark, but when expounded by the Apostles themselves, and when reported by Luke, it is evident that they understood the preaching of the gospel to be the preaching of repentance, with new arguments and motives. According to Luke, the Messiah, immediately before his ascension, said that "repentance and remission of sins should be preached in his name amongst all nations, beginning at Jerusalem." So that with great propriety, the first precept given by

* Mark i. 4.

Peter in his opening speech on the memorable Pentecost, to his inquiring audience, was "repent and be baptized every one of you."

Not to multiply quotations, it may suffice to add, that Paul not only represented his whole ministry of the word as "the preaching of repentance towards God and of faith in our Lord Jesus Christ," but also assured the Athenians that, under the new constitution of grace as ministered by Jesus, "God commands *all men*, every where, to repent." Even Christians, when they grow cold or worldly in their profession, are, in the last epistles addressed by the Saviour, through his servant John, to the churches of Asia, commanded to repent and do their first works. Truly, then, we may say with Peter, that "Jesus is exalted a Prince and a Saviour, to grant repentance to Israel and the remission of sins."

It must, we think, appear obvious to all upon a little reflection, that the proclamation of repentance is a proclamation of mercy—hence the connection between repentance and remission of sins. If God had not intended to forgive all men on repentance, to what purpose could he have commanded all men to repent? Repentance was never preached to fallen angels or apostate spirits, because there could be offered to them no motive to repent. Mercy, then, is always preached when repentance is preached. Hence the necessity of faith as "the foundation of repentance from dead works." This single consideration—that the proclamation of repentance is a proclamation of mercy, and that mercy propounds motives in the gospel to induce to repentance, methinks ought to satisfy every reflecting mind that the connection between faith and repentance is that of cause and effect, or of means and end. Unless the motives are accredited, the arguments of mercy are impotent and unavailing. Nay, indeed, they are as though they were not. So true is it that "he that cometh to God" must not only "believe that he exists," but also "that he is a rewarder of them that diligently seek him." But how could any one believe that God is a rewarder of them that diligently seek him, unless God has so promised in the gospel.

Repentance, indeed, antecedent to faith, to me appears impossible; for how could any one repent of sin against God, if he did not believe that he had sinned against God! And how could the mercy of God afford any encouragement to repentance

unless that mercy is reported to us and believed! So, then, repentance comes by faith, as faith by hearing, as hearing by the word of God. As no one could hear God unless God had first spoken, and as no one could believe a message that he has never heard, so no one could repent of sin, as respects God, who has not first believed in his mercy.

Notwithstanding these very obvious reflections, and almost primary and self-evident truths, there are a few learned men who, by reason of the fallacies of their own metaphysics, argue that repentance, or a change of heart, must precede faith; and thus faith, instead of purifying the heart, is itself the offspring of a pure heart. They quote a saying of the Messiah reported by Mark—"Repent and believe the gospel"—in proof of their theory. The argument, thence deduced, is, that in the collocation of these words, repentance precedes faith. But is this a sound argument? Is the order of words in a sentence the necessary order of things or of effects? Did not Peter command those who believed his first discourse, on asking what they should do, to repent and to be baptized? Their propounding this question was upon the admission of his testimony; and, therefore, his commanding them not to believe, but to repent, is a clear intimation of the relation between faith and repentance. One fact is enough in this case:—the persons addressed already believed in God, and are now commanded to repent of their sins against God, and to believe the gospel. "You believe in God," said the Messiah, "believe also in me." Paul did preach repentance to the Jew and to the Greek, who admitted there was a God, and then preached also faith in Jesus Christ, and a corresponding repentance.

The same theorists who place repentance before faith, annihilate the grace of God which appears in the gracious proclamation of mercy announced by Peter to the council of the Jewish nation, assembled to intimidate the Apostles in the work of their ministry. Peter affirmed that Jesus was exalted to the right hand of God to be a Prince and a Saviour, to grant repentance to Israel. This they interpret as indicating that God works repentance in the hearts of the elect. "Israel represents the chosen race;" and "granting repentance" is with them "giving it into their hearts." We have no business with their theory—to prove it true or to prove it false. Our business is to show that such would be a misconstruction of a very sublime and

gracious declaration, and would certainly neutralize, if not stultify, the word ALSO in the declaration of the brotherhood in Jerusalem, made to Peter, some seven years after this time:—"Then hath God ALSO granted to the Gentiles repentance unto life." What candid mind does not perceive that, if Israel represents the elect in the one passage, the term *Gentiles* must represent the non-elect in this passage; and if the words "granting repentance" mean specially working it in the hearts of the elect, in the one passage, in the other it must mean that he works it in the heart of the non-elect? This is still farther corroborated by the word ALSO; for in the similarity of the words "granting repentance to Israel," and "granting repentance to the Gentiles," ALSO, superadded to the latter, must refer to the former, and affirm that in whatever sense he granted repentance to Israel he has granted it to the Gentiles.

Having, as we conceive, now rescued this passage from the theoretic doctors, we shall next endeavour to appreciate it in its apostolic value and evangelical importance. It is, as we must think, a very sublime and exhilarating annunciation of a very grand scheme of mercy and deliverance to the whole world, Jew and Gentile, consequent upon the coronation of the new King of the Universe. This is the rudimental conception which, in the Apostle's speech, preceded the gracious development. As if he had said—"You the sanhedrim, in council assembled, condemned to death and slew the Lord Jesus, hanging him upon a tree. But God condemned your sentence by raising him from the dead, and exalting him to his own right hand to be a PRINCE and a SAVIOUR; not, indeed, exalting him to pronounce upon you an irreversible doom of perdition and ruin for this your unparalleled crime, but for the purpose of tendering repentance as a foundation of remission of sins to his own nation and people—the seed of Abraham, Isaac, and Jacob—his ancient friends." To "*grant repentance*" is, then, to make room for the advantage of a change of views concerning him—a change of feeling or of heart to him—and a change of conduct towards him. It is to make possible a plenary remission of sins to all who are truly sorry for their sins, and, forsaking them, turn to the Lord. "To grant repentance" is, then, a most sublime indication of the mercy of God and of the grace of our Lord Jesus Christ. It is a very sententious and summary annunciation, that a system of grace and mercy is now adopted to lead

man to repentance, that he "may obtain remission of sins, and an inheritance amongst them that are sanctified."

This magnificent display of the glory of Divine grace was first tendered to the Jews—to those persons whose hearts were full of murder, and whose hands were full of blood. This was superlatively kind and divinely great; for certainly, if there was yet room in the bosom of God to allow repentance to Israel, no other nation or people should ever after despair. To confine the first publication of the gospel to the Jews, and to press it upon the acceptance of that hardened, disobedient, and wicked race, was laying a broad, and deep, and solid basis of hope in the mercy of God to all other people to whom it might afterwards be tendered. To them it was first sent, as was the Messiah himself, in person. But now, the Lord be praised and glorified for ever! it is most cordially and most importunately *granted*—tendered to all nations of the earth, with the assurance that Jesus has not only become the propitiation for the sins of the Jews, but also for the sins of the whole world; so that faith, repentance, and baptism are, by the commandment of the everlasting God, now announced to all the world for the remission of sins. Repentance, then, is a divinely chartered right, vouchsafed to every nation under heaven, through the mediation of the Lord Messiah. Hence Paul, the ambassador of the Messiah to the Gentiles, assured the idolatrous Athenians, that "God commandeth all men, everywhere, to repent."

The universality of this promulgation of repentance still farther merits our special attention. Its universality proves the universality of man's sin, the universality of God's grace, and the universality of human misery and ruin without it. If God commanded all men, everywhere, to repent, it certainly intimates that all men, everywhere, need repentance—that all men are guilty before God. This is not merely the weakness and frailty of human nature, so often complained of and lamented; it is not the mere imputation to us of the sin of our common ancestor and representative; but it is our voluntary ignorance of God—our voluntary ignorance of his will—or our mere indifference to the whole subject of the being, character, and will of God. It is, in other cases, our rebellion against his precepts, our disregard of a sense of duty, of the dictates of conscience, the known and often repeated violations of his law. A mere want of that perfection which he necessarily and kindly would

require of us, alone renders all the world guilty before God. But more especially the present and most fearful condemnation that now presses upon that world to which we now belong, is—"that light has come into the world"—not natural light, nor legal light, but evangelical light—the light of life eternal, and men choose darkness—prefer ignorance, lust, and passion, to the light of the knowledge of the glory of God radiating from the face of the Lord Jesus Christ. Hence the oft-repeated and awful oracle—"Unless you repent, you shall all perish." God, then, justly commands all men, everywhere, to repent.

But the universality of the precept not only proves that all the world is guilty before God, but that "the mercy of God is unto all and upon all" that do repent. It is a promulgation of the universality of God's grace and mercy. He has *granted repentance* to Jew and Gentile, because he has grace and mercy for every penitent Jew and Gentile on the face of the earth. How real, then, the provisions of almighty love! How vast the benevolence of God! Truly God has inexpressibly loved mankind, when "he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "He sent not his Son into the world to condemn the world, but that the world through him might be saved." It is, as the sequel may show, a conviction of this that leads man to reformation of life, that reconciles him to God, and subdues his heart to the obedience of faith.

But again: the universality of the proclamation of repentance renders it universally indispensable to forgiveness. Faith, without it, is dead and unavailing. Works of any sort, without it, are unacceptable to God, and of no salutary influence upon him that performs them. Without repentance there is, therefore, no salvation to any human being; for certainly, if the universality of a precept demonstrates the universality of its objections; if the universality of grace proves that all men may participate of it, so the universality of the precept repent, argues the necessity of repentance on the part of every individual, in order to his personal salvation; and hence the conclusion is as logically as awfully true—*no repentance, no salvation.*

Still, it is needful to press still farther upon the attention of the reader that faith is as truly "*the foundation of repentance from dead works,*" as testimony is the foundation of faith. But faith receives its character and power from the character of the

truth believed. Here arises the difference between what has improperly been contrasted legal and evangelical repentance—terms which define nothing—which are as useless as they are unscriptural. True, indeed, there is a repentance which arises from the consideration of the *consequences* of our actions, sometimes called *legal*, set forth in the words before defined—a concern and terror on account of the fruit of our doings; and there is also a change of mind arising from the consideration of the *principles* from which our actions proceed. Neither of these ideas, however, nor the designation of *worldly* and *godly* sorrow for our actions, expresses the view which we desire to communicate. There is a repentance that arises from a discovery of the character and grace of God developed in the gospel, in making provision for the pardon of sin, which characterizes that change of mind designated repentance unto life as a "repentance towards God:" and there is a repentance which arises merely from the dread of punishment, without any hatred of sin or love of holiness.

An enlightened and genuine convert to the gospel *repents of every antecedent repentance;* for, in truth, a repentance that merely springs from the shame or penalty of transgression, is such a proof of moral degradation as to call for repentance from every one that knows the grace of God in truth. Hence the discriminating Paul taught the Corinthians that there was a repentance not to be repented of, which clearly implies that there might be, as, in fact, there is, a repentance that needs to "be repented of."

Thus are we led, step by step, up to the apprehension of "*repentance unto life.*" Such a repentance implies, because it requires, an antecedent faith in some proposition having life in it; for the life is not in the repentance, but in that to which it leads. The life is proposed as the end, while repentance is but the means to attain it. Yet are they inseparably connected; for this life is not without repentance, nor this repentance without life. Views there are, in the faith, and motives inspired by it, which, when perceived and possessed, work this mysterious and sublime change. It is light that makes manifest every thing. Yet light is very different from the things manifested by it. It is the truth developed in the great proposition that *God is, by Christ, reconciling a world to himself, not imputing to men their trespasses, but beseeching them to be reconciled to him, because*

he has made his Son a sin-offering for us, that we might be made perfectly righteous through him. Now, all this is comprehended in that cardinal proposition, on the belief of which the Lord promised to build his church, viz:—that "*Jesus is the Messiah, the Son of the living God.*" It is this sublime proposition, apprehended and realized by faith, that works repentance unto life; that subdues, softens, pacifies, and reconciles the heart to God, and prepares it to be a temple of the Holy Spirit.

This is that cardinal element in the gospel which contains in it the principle of eternal life. Christ, indeed, is our life. "Our life is hid with Christ in God." But to us Christ is first presented in the testimony concerning him; then he is in the faith of him that believes that testimony: then in his heart he becomes "the hope of glory;" and, finally, in his life of righteousness and holiness, he is manifested to the world. This, indeed, constitutes "a reformation not to be repented of."

Now, the preaching of the gospel is the only divinely-appointed means for producing this sublimely moral and spiritual renovation of heart. Christ must be revealed to us by the Holy Spirit in all the fulness of his grace, and all the attractions of his love. He must be made to stand out before us as "the brightness of his Father's glory"—as the "express image" of his glorious and lovely character. His obedience unto death, his voluntary sacrifice of himself for our sins, the unspeakable value of his blood, as the only means of expiation and personal purification, must be fully set before the mind, as well as the necessity of his death, to honour and justify God in justifying a sinful man.

If, indeed, repentance unto life be a change of our views, of our affections, and of our conduct, as it most certainly is, then that person, in relation to whom our views, affections, and conduct are to be changed, must be developed to our apprehension in such an attitude and character as to be the proper means of accomplishing such a change.

The revelation of the Father, and of the Son, is not made to us through the works of nature or the schemes of providence and moral government. This revelation is exclusively confined to the work of redemption. Hence the necessity of correct views and a just appreciation of the nature of the death of Christ as an atoning sacrifice. That is the radiating centre of the whole remedial system. It is in that we discover all the divine excellencies. It is there, and only there, that inflexible

justice, immaculate purity, inviolate truth, and infinite mercy, appear in perfect harmony with each other, combining all their effulgence and glory in opening for us a way into the holiest of all. Beholding there, as in a reflecting mirror, the purity of God and our own deformity; the majesty of his government and the dignity of his law; the malignity and hatefulness of sin, in contrast with the beauty and loveliness of holiness, righteousness, and truth, we are changed into the same image from glory to glory, by the Spirit of the Lord. Thus contemplating him whom our sins have pierced, we begin to mourn over them, and to abhor them; we prostrate ourselves before his throne of mercy, and, with the humble and penitent publican, we say: "God be merciful to me a sinner." Such is that repentance unto life which God, through Jesus Christ, has granted to the Jew and to the Greek.

In the Geneva version of the New Testament, as well as in some other ancient English versions, "amend your life" and "amendment of life" are used for repent and repentance. Reform and reformation, in the judgment of some of our best critics, are to be preferred to repent or amend your lives. But all sound interpreters agree in this, that, while a change of mind, including a change of views and a change of feelings, is, by the etymology and use of the original term, clearly indicated, and essential to the requisitions of the gospel; still the consummation and evidence of "repentance unto life," or of "repentance towards God," is a new and holy life. To which, indeed, a change of views and a change of the heart are indispensable. Therefore it is that the phrases "repentance unto life," "reconciliation to God," "reformation," are representatives of the same great radical change contemplated under different forms and figures of speech.

True repentance never fails to manifest itself in all cases of injury to the person, character, or property of our neighbour, by an immediate redress, as far as possible, of any injury we may have done him. The Jewish law of offerings for trespass on the rights of others, made a restitution and satisfaction to the injured in all cases in which it was possible, essential to forgiveness. No acknowledgment to the Lord—no offering to the priest, could obtain remission, unless the injury done was redressed to the full amount possible. Zaccheus repented of all his wrongs done to his neighbours in this way, and was honoured

by the Messiah in a very public and impressive manner. It has reason and law, and the approbation of the Messiah, to enforce it.

Christians, when delinquent in any duty, when backsliding or simply growing cold, are also commanded to repent—*to do their first works*. Every allusion to repentance unto life indicates that it is no mere change of a creed, a theory, or a profession. It is a real, positive change of heart and of life. "Old things are passed away, all things are become new." "Fruits meet for repentance" are always expected to be consequent upon the profession of it. Without these, the pretension is idle and deceptious. These fruits are truth, piety, justice, humanity; the crucifixion of the flesh, with all its affections and lusts. "The grace of God which brings salvation teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." Such is evangelical repentance, in deed and in truth.

Its connection with faith as its fruit, as its constant concomitant, is, we hope, from the evidences adduced, and the accompanying reflections, sufficiently apparent. Its whole importance in the Christian system cannot be contemplated apart from other precepts and duties very intimately associated with it. We have but in part traced its connection with faith, with the word of truth, with the Spirit of God, with the sacrifice of the Messiah. It is intimately associated with Christian baptism. So intimate is this connection, that both by John the Baptist and Peter, and the other Apostles, it is made to precede it as essential to its practical benefit to the subject of that holy ordinance. It will again fall in our path to hear and contemplate the connection between faith, repentance, baptism, and the remission of sins. Meantime, it must suffice to say, that all the links of that golden chain of grace which connects and binds our souls to the throne of God, are most intimately connected with one another; and the institutions and ordinances that call for them as prerequisites, are most happily devised, not only to display that connection, but also to make each one of them contribute, in the proper time and place, that amount of blessing to us which our condition and circumstances in life so necessarily require.

The duty of repentance is, indeed, always obligatory on every one that commits any act of impiety or immorality. Without repentance, pardon of sin is impossible. God cannot forgive

the impenitent. It would be doing the offender a great wrong, and God a great dishonour. There is a state of mind suitable to the reception of the grace of forgiveness. In the absence of that state, it could not be enjoyed. Hence, motives to lead man to this state are indispensable; and according to the motives, so is that state of mind to which the Lord has always been pleased to vouchsafe this gift. He is not willing that any should perish, but that all should come to repentance—thereby indicating that then, and not till then, can any one be saved.

CHAPTER VI.

COVENANTS OF PROMISE—CIRCUMCISION.

"And he gave him the *covenant of circumcision*; and Abraham begat Isaac, and circumcised him the eighth day."—STEPHEN. *Acts* vii. 8.

THE Creator of the universe, the Father of angels and of men, has always operated according to a previous purpose, and governed according to an antecedent law. Creation, providence, and redemption are, indeed, but the execution and development of eternal counsels. The universe is one grand system, the result of a well-matured plan, the consummation of a previously-existing scheme. It is not an accident, a contingency, a fortuitous concourse of atoms; but a sublime system of adaptations tending to a complete and perfect development of its author, according to the intellectual and moral capacities of his rational offspring. With our greatest apostle we say—"Of him, and through him, and to him are all things: to whom be glory for ever and ever. Amen!"

So much of the universe, its author, and plan, as man can understand and enjoy, as he is now constituted, God has kindly opened to his contemplation and apprehension. All beyond this is designed for future development, or for other ranks of intelligence above us. Meantime, a volume has been kindly presented to man, containing an account of himself, his origin, present condition, and future destiny. It is such a revelation of God and of man, such a record of the past, and such an anti-

cipation of the future, as meets all the intellectual wants and moral exigencies of the human race.

This divinely-inspired volume proceeds upon the plan of a gradual and progressive development, adapting itself to all the conditions of human existence. The human family having an infancy, a childhood, a manhood, and an old age, the Book of God not only recognises these conditions of our existence, but admirably adapts itself to them all. We have the bud and the blossom, the green and the ripe fruit of humanity, as we have them in other departments of nature. So have we a characteristic unity of plan, a characteristic progression and development in all the works and ways of God to man. It is the same great mind, the same supreme intelligence, the same active benevolence, working everywhere and at all times in the communication of himself to his intelligent and moral offspring.

God appears first as a Creator; next as a Preserver; then as Governor of his own universe. In all these attitudes, as in the special case of man's redemption, he not only uniformly acts according to a previous plan, but in all his plans and operations there is a peculiar unity or similarity of action. In creation he operated through authoritative precepts. "He spake, and it was done;" he commanded, and, from nothing previously existing, the hosts of the universe arose at his bidding; his simple volition, assuming the form of an oral precept, gave birth to the universe and all that inhabit it. The six days' operations make but one imperative sentence, solemnly pronounced. The word of God is, therefore, the Constitution of the Universe.

As the human body to the soul, so is the word of God to his volition. His word is but the vehicle through which his creative power manifests itself. It is the mere form or embodiment of his volition—the annunciation of his purpose. God always works by means, never without them. The means, indeed, are but the envelope of his will. The connection between the means and the end is not always apparent, and probably never fully understood.

Can any one show the necessary connection between commanding light to spring out of darkness, and the shining forth of light? Yet, at the bidding of God, darkness brought forth light! We still enlighten the world by making the darkest and blackest of all things the parent of light, and the medium of general information. What is more opaque than a metallic

type? What is blacker than ink? Yet these are the suns and the stars of the intellectual and moral world. It is not the *carte blanche*, the pure white paper, but the dark letters upon it, that enlighten the world. Probably the means and the end were never more alike, nor more philosophically connected, than in the case of bringing light out of darkness by a metallic type covered with ink.

The universe, resting upon the word of God, the embodiment of his will, has, therefore, a fixed and immutable constitution. Nature (a term not generally well understood) is but the constitutional operation of a conservative law. Man, in his physical constitution, is wholly at the disposal and under the control of the common law that presides over the destinies of all other terrestrial bodies.

But he has a mind as well as a body. He has a moral as well as a physical constitution. His happiness is not earthly and sensual, but designed to be both spiritual and heavenly. Hence the necessity of a moral constitution for moral agents capable of enjoying a spiritual system. Man must, indeed, be governed by some supreme divinity. He must have a constituted and absolute sovereign Lord and Master. And there must be some supreme constitution, or law, or covenant, by which his Sovereign and himself can understand each other and maintain perpetual amity. He may honour the God that made him, or make a god for himself. A god he must have. And he may accept of a constitution or covenant from God, or make one with Satan and ruin. A covenant he must have.

Thus advance we through the portico of experience to the threshold of the temple of revelation. Standing here on consecrated ground, we feel the need of just such a system—such constitutional provisions as are indicated in the "*covenants of promise*," with which the volumes of divine revelation abound, and by which these volumes are divided into several parts.

The Bible covenants are connected with the names of Adam, Noah, Abraham, Moses, Aaron, David, Jesus the Messiah. These are all, more or less, public transactions. We shall, therefore, severally examine them, and deduce from the analysis some practical and useful conclusions.

But first it may be asked, What do we understand by a *covenant?* An analysis of the covenants themselves will best indi-

cate this. But in anticipation of the result of such an examination, we shall now define the term.

Amongst men we have covenants. In these there are parties. One may sometimes be the covenanter—the other the covenantee. The former propounds—the latter accepts the stipulation. These terms are, however, seldom used. Both parties are most generally both covenanters and covenantees. They both stipulate and re-stipulate. Such covenants are agreements or bonds entered into between two or more parties on certain terms. Such the Greeks called a *suntheekee*—the Latins a *fœdus*—we a *covenant*, because that word literally indicates *a coming together —an agreement*. With us, indeed, a constitution, or a form of government, because an agreement on certain principles between the government and the citizens, is, to all intents and purposes, a covenant.

The Hebrew term *berith*, derived from *barar*, to purify, indicating a purification, usually by sacrifice, is that used to represent these transactions in the book of Genesis and throughout the Jewish Scriptures. This word is represented in the Septuagint, or Greek version, by the term *diatheekee*, and never by *suntheekee*. In a *suntheekee*, or covenant between man and man, the parties are or may be equal. They are always human beings. But in a *diatheekee* one of the parties may be so far above the other in rank and nature, as to propound all the items of the institution or covenant to the other party; to which that party must accede in order to the participation of the blessings or benefits proposed in the institution. Hence, precepts as well as promises are called covenants when they emanate from God, and have any benefits annexed to them. When any service is exacted, or any duty commanded, by an offended party, and made the condition of friendship or agreement with the offending party, it may be called a *diatheekee* in the Jewish acceptation. Divine covenants having always been founded upon sacrifice is, indeed, the best reason for their having been called *berith*. It is very obvious that without sacrifice to purify the party taken into covenant with God, no transaction of this sort was ever valid, or regarded as ratified. This may, indeed, be the reason why the first covenant or charter given to man is not called anywhere in the Scripture a covenant, though possessing all the constituents of a covenant, sacrifice only excepted. But as theologians of all schools have called this transaction a cove-

nant, wanting sacrifice, we shall in our list of covenants give to it its usual title, and proceed to adduce these public transactions as they occur in the Jewish writings.

When God instituted human society by the creation of the original pair, he immediately granted to them a charter or institution indicative of their relations to him, and declarative of the conditions of their future happiness. This has sometimes been theologically called a covenant of works, in contrast with a covenant of grace. But there were no works prescribed in this institution. It was a charter, a stipulation, and a guarantee of *liberty* and *life* to man. It removed all suspense and uncertainty as to the extent of his liberty or the continuance of his felicity. It was liberty and life secured by an immutable charter on no other condition than to observe a prescribed limit. Its seal was the tree of life, by the fruit of which our progenitors might have lived for ever, did they but keep within the precincts of that liberty and bliss kindly secured to them by this Divine institution. Such was the original charter vouchsafed to man.

The second covenant or institution of favour bestowed upon our race was that conferred on the father and founder of the postdiluvian world. After the deluge God kindly gave to Noah an assurance that he would never repeat that calamity again. It was a charter concerning "*day and night*, seed-time and harvest, summer and winter," in all coming time. Jer. xxxiii. 20–25. Gen. ix. 1–9. Its seal or pledge is the rainbow.

The third institution was that tendered to Abraham in the seventy-fifth year of his life, and of the world 2083, guarantying to him a son, a great public benefactor, in whom all the families of the earth should be blessed. These three institutions were of a very public character, being tendered to the human race. The whole world is interested in each of them. Life and liberty were covenanted in the first; day and night, seed-time and harvest in the second; a redeemer and benefactor is promised in the third.

But to secure and develop all the blessings of the third, other institutions were annexed. One concerning an *inheritance* for the family from which the world's benefactor was to arise; the other concerning a *special providence* which in all temporal favours would distinguish the family of this most illustrious philanthropist. That concerning the inheritance is

recorded in the fifteenth chapter of Genesis, and that concerning the special providence in the seventeenth. The former occurred immediately before the birth of Ishmael, in the eighty-sixth of Abraham, and the latter about the same time before the birth of Isaac, in the ninety-ninth of Abraham.

The covenant guarantying the inheritance was confirmed over sacrifice; that concerning the family, by circumcision. The land was to be bought at the price of the blood of its inhabitants,—the family blessings by insulating the people of Abraham from all other families by the circumcision of the males of his household while yet infants, without their knowledge or consent. This is the transaction which Stephen denominated the "covenant of circumcision." The covenant first stipulated with Abraham on his departure from Ur of Chaldea is by Paul called "the *covenant* concerning *Christ*." That concerning Christ was in the seventy-fifth, while that concerning the flesh or circumcision was in the ninety-ninth of Abraham. These transactions, though not so extensive and public as the three former institutions, are nevertheless both public and national. The whole world is interested in the first three; the whole family of Abraham through Isaac and Jacob in the last two.

True, the Gentiles as well as the Jews derive advantages, though not the same advantages, from these institutions. By locating the family of Abraham in a well-defined country, whose boundaries are given, and by putting upon every male child an indelible mark in the flesh declarative of the covenant with Abraham, the Gentiles are assisted in deciding the pretensions of Jesus of Nazareth to be the covenanted Saviour of the world.

But as there were two great promises in these institutions vouchsafed to Abraham, one concerning his natural, the other concerning his supernatural offspring—and as the whole human race was interested in the one or the other, or in both, each one of these promises was at a proper period developed in a great national institution—one represented by Sarah and the other by Hagar, the typical mothers of Abraham's offspring. Two kingdoms, one *of this world*, and one "*not of this world*," were built upon these two institutions. That *of this world* Paul allegorically sets forth in the character and relation of Hagar and her son Ishmael; the other, "not of this world," he sets forth in the same style in the relation and character of Sarah and her son Isaac. One of these was dispensed to all Israel by the mediator

Moses—the other to all the believing sons of Abraham in all nations by the mediator Jesus. One of these institutions, from Mount Sinai, is now called the Old Covenant, generating to bondage; the other is called the New Covenant, from Jerusalem above, of the character of the free woman, the mother of all the free-born sons of God.

Besides these public institutions, we shall allude to two others—one concerning the priesthood of Aaron, the other concerning the throne of David; one concerning the mitre, the other concerning the sceptre of Israel. The priesthood was covenanted to Aaron, the sceptre to David. Each of these is designated as a covenant. "Thou shalt anoint the sons of Aaron as thou didst anoint their father, that they may minister to me in the priest's office: for their anointing shall surely be an *everlasting priesthood* throughout their generations." Ex. xl. 13–15. Again, "Behold I give unto the son of Eleazer, the son of Aaron, *my covenant of peace:* and he shall have it, and his seed after him, even the *covenant of an everlasting priesthood.*" Num. xxv. 12, 13.

Concerning the kingdom he saith—"The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, better than thou. The STRENGTH OF ISRAEL will not lie, nor repent: for he is not a man that he should repent." 1 Sam. xv. 28. "The Lord hath sworn to David to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." 2 Sam. iii. 9, 10. "I have made a *covenant with my chosen;* I have *sworn* unto David my servant, Thy seed will I establish for ever, and *build up thy throne to all generations.*" Ps. lxxxix. 3. "Once have I sworn by my holiness, that I will not lie unto David: his seed shall endure for ever, and his throne as the sun before me." Ps. lxxxix. 35, 36.

From all these transactions of divine authority, these gifts and promises of God, considered in the aggregate, and each one minutely analyzed, we come to the following conclusions:—

1. Of these nine covenants, God was always one party. They were all divine institutions.

2. Seven of them were made with individual men. These men were Adam, Noah, Abraham, renewed to Isaac, and again to Jacob, Aaron, and David; but they were all *public men, heads and representatives of families and nations.*

3. Each of them had a blessing peculiar to itself. They were all gracious. The first guarantied life and liberty; the second, day and night, seed-time and harvest, without a second and universal deluge; the third, the blessing of all nations, spiritually and eternally, in a son of Abraham, Isaac, and Jacob; the fourth secured an inheritance; the fifth promised a special providence; the sixth conferred the office of the priesthood—atonement, intercession, and benediction, in the name of Jehovah, to Aaron and his first-born sons; the seventh gave the sceptre and throne of Israel to David and his sons for ever.

4. Two of them became the constitutions of kingdoms. The Jewish state was founded upon that mediated by Moses at Mount Sinai. The Christian church is founded upon that promised in Jeremiah xxxi. 31–34, developed in the Apostolic Records—especially Hebrews, 8th chapter.

5. Each of them had an appropriate seal, pledge, or token connected with it. They were solemnly closed and confirmed bonds, or charters. There is a singular appositeness and congeniality between the seals and pledges of these institutions and their provisions. For example, the Covenant of Life and Liberty, or the Adamic Institution, had the Tree of Life for its pledge and security. The Covenant against a Deluge, guarantying day and night, seed-time and harvest, has the Rainbow in the bosom of a dark and portentous cloud; that concerning the Messiah had a simple oath; that concerning an inheritance bought with blood was sealed by the usual signs of ancient treaties—the parties passing between the divided bodies of victims; that concerning temporal blessings connected with the fleshly offspring of Abraham, was confirmed by circumcision; that at Mount Sinai, ministered by Moses, was sealed with animal blood and sacrifices; the New Covenant, with the most precious blood of the Son of God; the Covenant of Peace with Aaron and his sons, by an oath; and that with David concerning the sceptre and throne of Israel, with an oath; the kingdom of the Messiah, as now administered by a Royal Priest, Melchizedeck's antitype, is also confirmed by an oath. The seals of all these public charters, institutions, or covenants, (for these words in their respective prominent attributes fully represent them,) were, then—*the Tree of Life, the Rainbow, Sacrifice, Circumcision, Animal Blood, smeared or sprinkled,* (whence came the red wafer and the red wax,) *the Oath of God.*

Of these institutions those sealed with *the oath of God* are the most sublime. "*The covenant confirmed of God*" in relation to the Messiah, had no seal but the oath of God. Hence the two covenants emblematic of its virtues—the mitre and the throne—were solemnized by oaths. The covenant of peace through blood, and covenant of royalty and power, complete the official glory of the Messiah. The Lord has given him for a covenant, a sacrifice, a purifier to his people. "He is made of God to us wisdom, righteousness, holiness, and redemption."

Concerning *seals* or *signs*, wherever God has annexed them, we have to remark, that they are either monumental of the facts on which the covenant is founded, or they are pledges and seals securing to the covenantees the blessings of the institution.

Circumcision was both a *sign* and a *seal*. So Paul affirms. Of Abraham he says, "He received the *sign* of circumcision," a "*seal* of the righteousness of that faith" which yet uncircumcised he possessed. He uses terms indicative of very different ideas. A *sign*, (*semeion*,) a token or monument of a transaction; and a *seal*, (*sphragis*,) a guarantee, a pledge of approbation, a pledge confirmatory. Circumcision was then a sign to all the circumcised, a token, a monument significant of the separation of Israel to God under a special providence.

Signs intimate the same things to all the proper subjects of them; consequently, as a sign, circumcision intimated the same thing to every individual—Abraham, Ishmael, Isaac—or any infant son or servant taken into that institution. But it sealed to Abraham what it did not seal to Ishmael, Isaac, or any other person. It was *to him* A SEAL of righteousness before possessed—a "*righteousness of faith*." This it could not be to them, nor to any infant or unbelieving Pagan. Nor, indeed, was it ever a *seal* to any other human being of any moral excellence, faith, or righteousness possessed before it. Its being a divine token, or mark confirmatory or approbatory of the single faith of Abraham, was altogether peculiar; because by his *faith* he became the father of all believers in all ages; and, therefore, the covenant of circumcision was given to him alone in *approbation of his faith*. His faith is thus made a model faith. If a million of believing men had been circumcised after the manner of Abraham, not one of them could say his faith was a model faith, or that his circumcision was a divine seal approbatory of his faith, nor could any one say it of them. On this subject there

are volumes of false and absurd reasonings from men who, on other subjects, are learned and rational.

The style of the Apostle is, indeed, itself indicative of all this difference. He says "he received *the* sign of circumcision"—*the* token of the covenant—"*a* seal of the righteousness of the faith." It was *the* token and *a* seal. To all it was *the token*—to Abraham alone it was *a seal* of the righteousness of a faith before possessed. As *the token*, it was common to all—as *a seal*, it was peculiar to one, and only one man of all the race.

To every other human being circumcised according to the covenant, it signified the same thing. It did not mean one thing to A and another to B. It signified no spiritual blessings, it sealed no eternal blessings to Isaac more than to Ishmael—to Jacob, more than Esau—to John, more than to Judas. This is true, whether contemplated as a *sign* or a *seal*. The seal to a bond confirms and secures just the specifications of the bond; and neither more nor less than the specifications to every one named in it. Now, Annas and Caiaphas, Judas and Paul, were just as proper subjects for circumcision as David or Daniel, as Moses or Aaron. It secured only the provisions of that covenant. But neither the promise of the Holy Spirit, nor remission of sins, nor eternal life, were among the provisions of the covenant of circumcision. It, therefore, was neither the sign nor the seal of them. It was a covenant *in the flesh*, *pertaining to the flesh*, and *confined to the flesh*, specified in the covenant. It was not for all flesh, but for some flesh—for that flesh only which was in Abraham, or which would amalgamate with the flesh of Abraham. Abraham's son, Abraham's servant, or any one with or without faith, that would join with them in their fortunes, might receive it; but no one else. Indeed, of all covenants, human or divine, it may be affirmed that their benefits belong alike to every covenantee—that whatever is legally covenanted in them to one, belongs alike to every other legal subject of them. This single truth, as plain as any other Bible truth, for ever settles all debates among reasonable men as to the provisions of this or any other covenant.

The covenant with Noah, the covenant concerning Christ, the covenant concerning the worldly inheritance, the covenant of the priesthood, the covenant of the sceptre, the covenant at Mount Sinai, and the covenant of circumcision are all alike in this particular. Every covenantee inherits equally and identi-

cally the same constitutional or chartered rights and immunities, just as every naturalized citizen of the United States has all the same constitutional rights and privileges of every other naturalized citizen. Every one in Noah's covenant, every first-born son of Aaron, every one in the national covenant mediated by Moses, and every one in the covenant of circumcision derived the same advantages from the covenant of which he was a proper subject.

Paul, indeed, asks and answers the question "*what profit was there in circumcision,*" and "what advantage hath the Jew?" Many advantages, indeed, were connected with it. But what was the chief advantage? Regeneration? Remission of sins? The Holy Spirit? Life everlasting? No, no: not any one of these—but "chiefly to *them were committed the oracles of God.*" The Gentiles now have these oracles without faith, without circumcision, without baptism. This, indeed, makes faith, regeneration, spiritual and eternal salvation possible; and this, indeed, is a great blessing. So, then, the matter of circumcision, as to its advantage, is settled by high authority. It gave the oracles of God in keeping to the Jewish nation. This was its highest approach to spiritual blessings!

But circumcision became a type. Of what? *The circumcision of the heart.* The manna became a type, the Sabbath became a type, the stricken rock became a type, Jordan became a type, and why should not circumcision become a type? We, believing Gentiles, are now "*the circumcision,*" because (not in the flesh, but) "in the spirit we worship God, rejoice in Christ Jesus, and have no confidence in the flesh," neither in cutting, nor washing, nor cleansing the flesh. This once was the outward circumcision in the flesh; but neither baptism nor any other ordinance came in room of it. Such talk is a scandal to the age. The circumcision of the heart by the Holy Spirit came in room of the circumcision of the flesh by the knife of a Jewish father or a mother, a master or a mistress. Circumcision is now "that of the heart," and not of the law in the flesh, "but in the spirit," "whose praise" (because the operation is invisible) "is not of man, but of God." The ancient prophets that preached concerning Christ and his kingdom were wont to say, "Circumcise the foreskin of your hearts." "Make you a new heart," &c.

It was the stress of the tempest of debate that first compelled

a portion of Protestant Christendom to make baptism instead of the Holy Spirit stand in the room of circumcision. And yet of all theological logicians, they are the least entitled to our confidence who can make the sign of a covenant concerning the flesh, the sign of a covenant concerning the spirit;—who can tear away the seal from one bond, and patch in its stead the seal of another bond. Or, what is the same thing, *write a new bond over an old seal!* From such logicians and theologians we all pray for a deliverance.

The myriads of Jews converted to the faith of Jesus as the Messiah that were baptized, notwithstanding their former circumcision, and the myriads of baptized Christian Jews that, during much of the apostolic age, continued to circumcise their children, one would think might have thrown some obstacle in the way of such reasoners as find for infant baptism a pretext in infant circumcision. They have, indeed, a faith that removes mountains;—a faith in human authority that removes the mountains interposed by Apostles and Prophets between their premises and their conclusions.

That Jesus and the Holy Twelve had all been circumcised and afterwards baptized; that all the first converts to Christianity were circumcised persons, had upon them the sign of circumcision, yet commanded every one to be baptized, is, in their vision, no obstacle to the theory of baptism in room of circumcision. Hundreds of years passed away before any one thought of making baptism a substitute for infant circumcision.

Our main object, indeed, in thus inquiring into covenants, their signs and seals, is rather to enforce the necessity of covenanting with the Lord, than to descant upon the false reasonings and erroneous conclusions of such fathers as are looked up to for authority in introducing a new covenant for infants to sign before they can read it, or hear it read. Faith and repentance, of which we have taken some notice in former essays, are peculiar to no dispensation of religion, nor to any age of the world. Since man fell till the present moment, faith and repentance have always been indispensable to deliverance from sin. "He that cometh to God must first believe that he is, and that he is a rewarder of those who diligently seek him." But the institutions and charters of privilege have differed in some respects, as time has advanced. Covenants of promise and of privilege have, indeed, always been in existence; and God's

people have always been in covenant with God. The gospel is, indeed, presented in the form of a covenant. The Messiah seals it as his covenant—"the new," "the better," "the everlasting covenant." He is himself both the covenant, and the Mediator of it, as he is himself the victim, the altar, and the priest. We are said to be "*in Christ*;" but before we are in him, we must come into him by covenant. He is the oath of God accomplished, and we take the vow; God is the covenanter, Christ the covenant, and we the covenantees: we are reconciled to God through him. He sealed the covenant with his own blood. The Lord's supper is the pledge of it. But he will have us to die, to be buried, and to rise again for him, as he died, was buried, and rose again for us. Hence the institution of Christian baptism. We must pass through the solemn sign, and must lie with him in the grave and rise with him to a new and better life. These are outward signs of an inward and true and real covenant with the Lord, by and through which we individually, each one for himself, are made partakers of the fulness of the blessings of the gospel of Christ. Every covenant propounded by God to man since his fall is based upon sacrifice. No intercourse between God and rebel man can be instituted upon any other principle. Every Divine stipulation is a stipulation of mercy dictated by a pure benevolence, a Divine philanthropy, and based upon such a sacrifice as inflexible justice and immaculate purity can approbate and acquiesce in. There is no covenant of redemption based upon human effort or human merit. All God's overtures are the offspring of pure, unmerited favour. The conditions propounded are not merely to justify God before the universe, though that must be always secured; but benevolence requires that man should believe what God says, feel in harmony with all his requisitions, and obey from his heart every precept. The conditions of believing what God says and of doing what God commands, are all conditions of grace, of justice, and of pure benevolence. God, with all reverence be it spoken, can make no sinful man happy in any other way than the gospel propounds. Our duty, our honour, our interest, and our happiness are equally consulted and secured in accepting the covenant of life through the obedience unto death of God's beloved Son. This we do by obeying from the heart the precepts of righteousness and mercy delivered to us by the holy Apostles. Thus we enter into covenant with

God, we become his, and he becomes ours the instant we obey from the heart the Apostles' doctrine.

Before closing, for the present, the whole subject of covenanting, we may add that there are times, occasions, and circumstances requiring us, or, at least, making it expedient for us, to stipulate private and personal covenants with God—indeed, times when communities may and ought to enter into covenant with one another and with the Lord. We can adduce good examples for such transactions from the history of the age of revelation. Individual men and communities of good men may, and indeed in some cases ought, to enter into a covenant with God. Jacob, on his way to Padan-Aram, is one case of this sort; and Nehemiah and the reformers of his time are another case in point. But of these we cannot now speak particularly.

CHAPTER VII.

FLESH AND SPIRIT—LIBERTY AND NECESSITY—NEW INSTITUTION.

It was observed in our chapter on "*Covenants of Promise*," that those vouchsafed to Abraham, Isaac, and Jacob were finally engrossed and developed in two grand *social* institutions, called "the Old and New Covenants." Each of these had its own peculiar provisions, precepts, promises, and mediator. Moses mediated and administered the one: Jesus the Messiah mediates and administers the other.

These great institutions are very improperly called, on the title-page of our Bibles, "the Old and New Testaments." "Testaments are of no force," said Paul, "while the testator lives." Whether a true or false version of the original, this, certainly, is a true saying. The last will and testament is made valid and obligatory by the death of the testator. But neither God nor Jesus Christ made two last wills or testaments. Hence the title-page of the apostolic writings usually printed "THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST," is every way inadmissible. First, a *new* testament of Jesus Christ implies that there was an *old* one! Is this a fact? Again, if there be two testaments of Jesus Christ, the last one only is valid, ac-

cording to the proper meaning of the word, and the reasoning of the Apostle. But does any one believe that Jesus Christ made first one will, and then changed it, making it void, by a second—or last will and testament! Yet all our Bibles published "*by authority*," perpetrate this great mistake, this palpable aberration from propriety. Translate it "the covenant of Jesus Christ," or "*a new covenant administered by Jesus Christ*," and we speak rationally, scripturally, and intelligibly. God has given to mankind in the Bible two great covenants, the first administered by his *servant*, Moses, the second by his *Son*, Jesus Christ, our blessed Lord. The former is the old, the latter the new covenant. By a figure of speech very common, the Jewish writings are called the old covenant, because they contain it, and grow out of it; and by the same figure, the Christian Scriptures are called the new covenant, because they contain it and originate from it.

These two grand social institutions, it was also remarked, are but the development of two great promises made to Abraham; one concerning his natural, the other concerning his spiritual offspring. One of these promises is—"I will make of thee a great nation, and will bless him that blesses thee, and curse him that curses thee." The other promise is—"In thee," that is, "*in thy seed*, shall all the families of the earth be blessed." One family exhausts the first covenant, while the second unites in one community all the faithful of all the families of the earth. The first promises to all its subjects, all worldly and temporal blessings; the second guarantees to all its subjects, spiritual and eternal blessings.

But the centre of attraction, or the principle of association in these two communities, differs as radically as do the blessings stipulated in each of them; so that connection with the one community secures no interest in the other. The *flesh* of Abraham is the centre of attraction in the one, while the *faith* of Abraham is the centre of attraction in the other. All the privileges, rights, interests, and immunities in the one are fleshly and temporal; all the rights, interests, and immunities in the other are spiritual and eternal. A person being the son of Abraham by the flesh gives him no interest whatever in any of the blessings of a son of Abraham by faith. Neither does a Gentile's being a son of Abraham by faith, give him any interest whatever in any of the covenanted blessings of a son of Abraham by blood.

Every thing in these two institutions is consistent with their respective centres of attraction or principles of union. Blessings and curses, temporal and fleshly, are the rewards and sanctions of the one; while blessings and curses, spiritual and eternal, are the rewards and the sanctions of the other. The ordinances attached to the first covenant are called "*carnal*," while those appended to the new are "*spiritual*." The inheritance of the first covenant was worldly. Its blessings were in the basket and in the store, in the flocks and herds, in fruitful seasons and abundant harvests, in oil and wine, in milk and honey, in victories and triumphs over their national and personal enemies. Their tabernacle and their temple, with all that appertained to them—their altars and lavers, their tables and candlesticks, their censers and incense, their gold and their gems, their priests and victims, their blood and water, their oil and wine—their music and their dance, their trumpets and their cymbals, their feasts and their fasts, were all of the same sensible, fleshly, and worldly character, suited to a carnal, worldly, and unregenerated nation; every citizen of which, good or bad, was a member of the church: for the church and the nation of Israel, were not only commensurate, but identically the same. Their suspensions were mere temporary separation from the public assemblies, and their great excommunication was death according to the law.

Still, under that national and worldly, or politico-religious institution, there were persons who had faith in the promised Messiah, and spiritual illumination; who saw the promised blessings afar off, and embraced them, and walked with God. But they were sanctified and saved by the grace and spiritual provisions of another institution—the kernel that was in the shell of those outward symbols. For "the law was a shadow," or faint adumbration of "good things to come;" not, indeed, "the exact image of them," but a general outline, through which those "led by the Spirit" were inducted into the holy of holies of that sublimely allegoric representation. Still, the good and the bad worshipped in the same sanctuary, came up to the same festivals, observed all the same rites, and shared in all the national blessings and calamities.

They had, indeed, legal sacrifices, a legal repentance, and a legal remission of sins. The sinner came to a priest, as great a sinner as himself. He carried his lamb, his kid, or his calf, to

the altar. He laid his right hand upon its head, confessed his sin, and killed it. The priest piled its flesh upon the altar, poured out or sprinkled its blood, while the fire of heaven consumed it. This done, the legal penalty only was remitted. It did not strengthen the heart, nor "make him perfect who did this service, as pertained to his conscience." Hence, their sins were again "remembered every year," in the annual atonements. And even the most faithful and believing amongst them only received a final and plenary remission of sins, by reason of the ransom then prospective "for the redemption of the transgressions" under that covenant, that they who were then called might with us partake in the blessing of the eternal inheritance.

The Jewish institution, and the people under it, were alike carnal. "Carnal ordinances," says Paul, "were imposed on them until the time of reformation." They had *letter* and *symbol*, but they had not the spirit nor the reality. They had, indeed, the word addressed to the ear, and the picture to the eye; but that which was spoken they neither understood nor obeyed; and that which was a type they could not read, "for they could not see to the end or meaning of that which is now abolished." Paul, that greatest of commentators, most aptly calls it *letter*, and *type*, and *shadow*, while with him the new covenant is "*spirit*, and *righteousness*, and *life*." The *letter* killeth, while the *spirit* giveth life. It is also called "the ministration of condemnation," while the gospel is called "the ministration of righteousness." The former, indeed, was gloriously introduced, but much more gloriously the latter.

Still, we must enter the sanctuary of the Lord through its own portico. The new covenant always presupposes the knowledge of the old. The reader of the apostolic writings is supposed to have read or learned from Moses and the Prophets. The gospel presupposes the law. It was a school-master to introduce the Messiah to our acquaintance. It is all *letter* and *type;* but we receive the spirit through the letter, and the reality through the type. "The law was given by Moses, but the grace and the reality, or the truth, came by Jesus Christ."

As the body to the spirit, so stood the Jewish to the Christian institution in many prominent points of view. As the spirit dwells in the body, so the gospel dwelt in the Levitical institution. When that died, the spirit, or that indicated by all its ordinances, alone survived. So that while that religion sancti-

fied to the purifying of the flesh only, the Christian sanctifies the spirit, and through it the soul and body. "We, therefore, serve in the newness of spirit, and not in the oldness of the letter." "Christ is the end of the law for justification to every one that believeth." The ritual of Moses, says Paul, "stood only in meats, and drinks, and divers ordinances concerning the flesh, imposed on the Jews until the time of reformation."

We, then, serve in a "better tabernacle" than did the Jewish people. For their animal sacrifices, we have the slain Lamb of God. For their deliverance from penal temporal sufferings, through the blood of bulls and goats, we have "justification from all things"—through faith in the blood of the Messiah. For their legal purification by "the water of separation," we have the sanctification of the spirit, through faith in the blood of Christ, and baptism into his death. For their oil of consecration, we have the anointing of the Holy Spirit, by which we are led into all truth and holiness. For their national adoption, we have a personal and filial adoption into the family of God, by which we feel that we are sons, and can say, "*Our Father*, who art in heaven."

The doctrine of a future life, and of the immortality of man, constituted no part of the Jew's religion. There is not one promise of eternal life, not one word of the heavenly inheritance in any part of the Jewish institution. Neither is there one threat of any punishment after death. Indeed, neither salvation nor damnation, in the Christian sense of these terms, ever occurs in any portion of the writings of Moses, so far as they respect the Jewish nation, religion, or peculiarities. The law was *added* to an antecedent promise, as Paul affirms. So that the Jewish institution is to be contemplated as an episode—an intercalary or parenthetic dispensation.*

It was added to the antediluvian revelations. Enoch, the seventh from Adam, is one of those ancient prophets who taught a future life, a future condemnation of wicked men; and in his

* Bishop Warburton, in his Divine Legation of Moses, argues, from the silence of Moses on the subject of future rewards and punishments, that he was divinely inspired, inasmuch as all the founders of antecedent states and empires founded their empires upon that basis; or sanctioned their laws by the penalties of eternal rewards. But his lordship seemed not to have observed that Moses needed not such enactments or sanctions, inasmuch as the nation which he formed was in possession of that knowledge before he was born. His learned and ingenious arguments on this main branch of his subject are regarded as a splendid sophism.

own personal translation to heaven, God gave a practical demonstration of the certainty of a state of immortality for those who walked with God according to the rules prescribed for them. That such rules were given, is evident from the fact that where no law is, there can be neither obedience nor disobedience.

Evident, then, it must be to all who reflect on Scripture premises that the object of the Jewish institution was not to reveal life and immortality, nor to prescribe rules for the attainment of them. Moses and his law are better defined by Paul to the Hebrews. When comparing him with the character and official grandeur of "the Apostle and High Priest of our religion," Paul represents Moses as having lived and acted for "*a testimony of the things that were to be spoken in after times.*" God gave the mould or pattern to Moses, and Moses cast the type. He gave the letter which leads us to Christ and which reveals Christ to us. To this the Prophets added much in after times. Still, Moses and his tabernacle and worship are but the patterns of things in the heavens—a shadow of good things, then future, but now come.

The covenant of circumcision and of the law, as administered by Moses, had, therefore, no special, direct, or specific relation to a spiritual people or a spiritual institution. Circumcision, though before the law, is by the Messiah himself incorporated with it; because, as we have shown, that covenant was one of the "covenants of promise" engrossed in the national institution given to the twelve tribes. The words of the Messiah are remarkable: "If a person receives circumcision on the Sabbath day," (being sometimes the eighth day,) says he, "that the law of Moses be not broken, why thus speak of him whom the Father has sent into the world?" &c.

Thus we are directed to the gospel, as a new and sublime development of God's philanthropy, prepared for an educated world. The Jews were all minors, under tutors and governors, until the fulness of time, when God sent forth his Son, born of woman, and made under the law himself, that he might redeem his own people from the curse of the law, and introduce a new system, bringing in an everlasting redemption for us.

The Christian institution is addressed to the understanding, the heart, the conscience. It first presents itself to the understanding. It works its way into the heart. It seizes the affections

and induces men to *come*, not to be carried or borne by physical necessity to Christ. "A willing people in the day of thy power shall come to thee." Christianity presupposes that its subjects shall first be taught by Moses, and then come to Christ. No man can come to Christ unless God induces him to come, by the former intimations given by Moses and the Prophets. "If they will not hear them," they never can, they never will come to Christ; "they would not be persuaded though one rose from the dead."

Not so the antecedent institution. Men were by necessity born members of it. There was no appeal to the understanding, no addresses to the conscience, no motives addressed to the heart to win over a people to the Jewish institution. They were Jews, not by choice, but by necessity. They were compelled to be members of that church, just as they were compelled to be born. They were, indeed, born of the flesh, and not of the spirit, as preparatory to admission into that church.

No one preached to the Jews that they must be born again to enter into their kingdom of God. We have no regeneration in the law of Moses. The Jewish elect are all chosen in Abraham's flesh. Hence, there never was a missionary sent out of the Jewish Church to bring into it any one not born of the flesh of Abraham. There was no gospel in the law but for the Jews. Their inheritance was on earth, and their title to it was blood, and not faith,—natural, and not supernatural birth. Hence the perplexity of Nicodemus, when he heard the doctrine of the necessity of intelligence, and a new birth, in order to entrance into the new kingdom of God.

A few proselytes from a few nations were, on their own application, in certain cases, admitted into that community. To these, certain privileges were extended; but the genius, character, and aim of that institution was not catholic. It had the flesh of the Messiah in solemn keeping for fifteen hundred years—and, therefore, did only admit of a few proselytes. Its "proselytes of justice," or its real proselytes, (for as for those of "the gate," we have no authentic evidence; they seem to be a modern invention,) were, on full conviction and a solemn declaration of their willingness to be governed by the whole law of Moses, admitted to circumcision; and so soon as healed from the wound inflicted in the performance of that bloody rite, they were plunged into a cistern of water by one single immersion;

and thus incorporated into the Jewish nation. So teach some of the Jewish Rabbis.

Still, this provision for the benefit of a few worshippers of the true and only living God, in no way changes the general and appropriate character of that institution. Its proper subjects were not circumcised to make them members of the Abrahamic or Mosaic church, but to mark them as such; the church and nation being always coextensive. There was, therefore, no necessity whatever for any one to be born either of the spirit or of water, to become a member of the Jewish community, or to participate in its honours and privileges.

On the contrary, Christianity is catholic in its spirit, and proselyting in its character. It contemplates a great community, gathered out of every nation, kindred, tongue, and people. It makes provision for them all. Jesus was born a Jew, and came first to his own family and church, and, to confirm the covenant made unto the fathers, he tendered to them of the circumcision the blessings of membership in his new institution. He confined his personal labors to his own people. He informs every man in Judea, by some one of the seventy heralds, that the new kingdom of God was soon to appear. After his death, born again from the dead, literally and truly regenerated, he feels no more the ties of Jewish blood, and sends his twelve illustrious heralds into all the nations of the earth, to gather out of them a people for his name. He begins with the Jews, proceeds to the Samaritans, and thence to all the nations of the earth. He founds a new kingdom under a large commission. He sends them into the whole world, and commands them to convert all nations. He establishes the doctrine of personal liberty, of freedom of choice, and of personal responsibility, by commanding every man to judge, reason, and act for himself. "Preach the gospel" to the whole human race—"to every creature," is his benevolent precept. This is truly a catholic spirit, and worthy of all admiration.

There are now no more fleshly or family distinctions. There are now no hereditary rights and honours as respects access to the person of the Messiah. There is no natural relation to him that gives any sort of claim, right, or privilege spiritual. Parents and children are now alike to act for themselves. It is he, and only he, "who believes and is baptized, that shall be saved." In the Lord's kingdom there is neither Jew nor Gentile, Barba-

rian nor Scythian, bond nor free. Indeed, there is neither male nor female, parent nor child, under his administration. Intelligence and candour, faith and obedience, are supposed to be possessed by every member of Christ's kingdom. There are not two classes of church members in Christ's church, any more than there are not two sorts of citizens in the United States. There are no patricians nor plebeians, no feudal barons nor feudal serfs, amongst all the faithful in Christ Jesus. All are one in rank and privilege in Christ's kingdom. It is not flesh, but spirit, that characterizes Christian membership. The Harbinger anciently preached, when preparing a people for the Lord, "Think not to say that you have Abraham for your father." No hereditary privileges now. "Repent, every one of you, and bring forth fruits worthy of repentance."

The Christian church is the only perfect cradle of human liberty, as it is the only proper school of equal rights and immunities on earth. It commands every man to think, speak, and act for himself. It asks not even a parent to stand or fall for his child. It knows no sponsorship, no godfather, nor godmother. It asks no father to make a profession for his child. It commands him to "bring up his children in the nurture and admonition of the Lord." It guaranties freedom of thought, of speech, and of action, to every citizen under the Messiah's reign—provided only, he speaks and acts as the oracles of God require. The great doctrine of a personal accountability is made the foundation of personal liberty. It teaches that every man shall give an account of himself to God. And as there shall be no proxies in the future and eternal judgment, so there must be none in Christ's kingdom on earth. From these sublime facts spring all rational liberty of thought and action on the greatest choice which man can make: whom he shall acknowledge, love, and serve as his God, and in what way and manner he shall best serve him.

Both Joshuas—he that led the twelve tribes of Israel into Canaan, and our Joshua, "the great Captain of Salvation," "who leads many sons to glory," say, "Choose you this day whom you shall serve." "If the Lord be God, serve him; but if Baal be god, serve him." Previous examination of the pretensions of the candidates for our suffrage is presupposed. No one can choose without consideration and comparison. Hence infants cannot choose whom they should serve, and whose name

shall be stamped upon them, because they cannot consider and compare rival candidates.

But were not the babes of Israel circumcised; and did not that bind them to the religion of their fathers? Circumcision bound no man morally or religiously. It was merely the *sign* of a covenant *between God and Abraham*. The persons whom Joshua commanded to make a choice had all been circumcised. The female infants uncircumcised were neither more bound nor more free in moral and religious obligation than the circumcised male infants. If one infant is bound by circumcision or baptism to the religion of its father, then all are; for these rites are of the same significance and of the same obligation to all. Indeed, no Jew ever supposed that his circumcision morally obliged him: for without one single demur of this kind, not only Joshua commanded the circumcised to choose, but so did the Messiah and the twelve Apostles command all whom they addressed to choose whom they should serve, and in what manner they should serve him. Hence myriads of circumcised Jews in the age of the Apostles renounced Judaism and embraced Christianity, circumcision to the contrary notwithstanding.

We have said that "circumcision" means the same thing to every circumcised person of the same class. To Ishmael, Isaac, Jacob, and Esau, it means just the same thing. So does every ordinance to all the subjects of it. If Jesus commands infants to be baptized, it morally or politically obliges them all to the same course of action. If it binds one to the religion of his parents, it binds all; and then it is in every case a barrier interposed between God and human liberty of choice;—every baptized infant is bound to follow the religious belief and profession of his parent or godfather without consideration, comparison, or choice. According to this view of the subject, Martin Luther and John Calvin morally offended God in becoming Protestants. The Jew as well as the Mussulman sins in becoming a Christian. The Churchman and the Presbyterian sins against God in becoming a Baptist, a Methodist, or a Moravian. If God has given this power to parents, and if children are thus obliged by parental vows for them, then is it not preposterous ever after to teach them to think, to reason, and to act for themselves in any moral concern, if in the greatest of all concerns they are

compelled by divine authority to be thus servile and obsequious to the will of another?

No religion preached on earth is so favourable to human liberty as the Christian. Indeed, it prescribes the only rational foundation of liberty ever submitted to the human understanding. This it does by making every man's destiny for ever depend upon his own choice. If he must be judged for himself, he must think and choose for himself—is as sound logic, as sound theology, as were ever preached. His father cannot act for him unless he be judged for him. No Pedobaptist has, therefore, fully abjured popery. He carries a pope in his bosom, so long as he will vow for his child, and then by the force of that vow teach his son that he is obliged to join his father's church, because in that church he was sealed, signed, and delivered by the divine warrant of infant baptism.

There is, then, a doctrine of liberty and necessity in the American church as respects church membership and religious charters, as well as in the schools of moral philosophy. This new species of ecclesiastical fatalism is not confined to Calvinists, but extends into the bosom of the Arminian churches. They all, more or less, and sometimes while disavowing it, impose their solemn rites upon their infant offspring, by dedicating them to God: and that in connection with certain ecclesiastic formulas of faith and manners. They say, "Only dedicate them to God." *Only* dedicate them!! This is still worse. Dedicate them as a thing, a chattel, or a person! Such dedication is not named in the Bible nor in the oracles of Christian reason and faith.* I have sometimes listened, not with admiration of the wisdom, but with astonishment at the weakness, of some of our hoary doctors, descanting upon the great advantages of infant dedication. Strange, thought I, that neither Moses nor the Prophets, neither Christ nor his Apostles, ever spoke one word in commendation of dedicating a person to the Lord, infant or adult. To dedicate a *thing* is, indeed, intelligible; because it has no soul in it to dedicate itself—but to speak of dedicating

* Persons having hearts consecrated to the Lord, may, by the people, be set apart or consecrated to certain services, in strict propriety of speech. And in another sense, typical and fleshly persons and things were dedicated under the law, to serve according to the letter, where spirituality was not required. But to dedicate to a spiritual service those not having a spiritual mind, is without law and without example.

any thing with a soul in it to the *spiritual* service of the Lord, as it appears to me, shocks all common sense. On this subject, as well as some others, our theological dictionaries and "Encyclopedias of Religious Knowledge" are at fault. They can quote no passage in which a person is *dedicated* to any service—not even *consecrated*, or set apart, unless possessing a spiritual mind.*

To dedicate infants to the Lord is, therefore, wholly a papistical notion, a delusion of the imagination, an article of spiritual traffic by those who deal in the wares and merchandise of the great ecclesiastic emporium, "spiritually called Babylon and Egypt, where also our Lord was crucified." It is an ingenious contrivance to rob them of a property, a right of the value of which they can form no correct estimate, and for which the whole world would be no equivalent. I sincerely pity the youth who has thus been piously wronged of one of the dearest rights and noblest privileges ever guaranteed to man. Enslaved he is to a set of opinions thus imposed upon him, under pretence of a divine authority, being told that vows undertaken and made for him must be assumed by himself, for that he is under covenant to keep them.

The Jew was, by what some call *fate*, obliged to be a Jew. He had no choice as to the covenant under which he should live, and whose sign he should wear deeply inscribed upon his flesh. But under the Christian institution every one is called upon to choose his own master and his own associates. Perfect liberty is extended to all, requiring from all deliberation, examination, and decision. "Whosoever willeth, let him come and drink of the water of life freely."

The New or Christian Institution is the full development of the divine philanthropy. It is not a Hebrew, Greek, or Roman Catholic institution, but simply a *catholic* institution. It is not the starlight, the moonlight, the twilight, but the sunlight development of the divine philanthropy. Its promises are free and ample, and rich in the choicest blessings which God can bestow

* Hannah, it is alleged, *dedicated* her son to the Lord. Neither by circumcision nor by baptism! She asked, in prayer, for a son, and *vowed* to give him to the Lord, if he would hear her prayer. The Lord gave her a son, and she kept her vow. When weaned, she returned him to the Lord—took him to the house of the Lord at Shiloh, and left him there to be educated. Is this the dedication of those who plead for infant baptism! If not, why pervert it to such a use?

upon man as he now is. It addresses man as he is—an animal, intellectual, and moral being in ruins; and for no other purpose but to make him what he ought to be. In contrast with every system in the universe, it is purely a spiritual system. It begins with the heart of man. It transcribes the will of God, expressed in the law of righteousness and holiness, upon the table of the human heart. God, in this New Institution, gives this law not into the hand of a mediator, and then into the hands of the people; but he gives them into the hearts of all the covenantees. He makes them all spiritually intelligent. Not a citizen in his kingdom can be found ignorant of the Lord. They "know him from the least to the greatest." They are an enlightened and spiritual people. Of such a people "he is not ashamed to be called their God." He makes them *his* people—he becomes *their* God, and declares that he will remember "their sins and their iniquities no more." Beyond these blessings, man can ask for nothing more in order to spiritual happiness. As an animal being, he may for a time need food and raiment. But these are guaranteed to him on certain conditions. If he ask for them and work for them, God has promised them. And as for the future, the infinite and eternal future, the universe is his. He will obtain the freedom of the eternal city. The "things to come" are all his. Such is the inheritance attached to the new institution. It is, indeed, beyond the river Jordan. But, while in the wilderness of sin, he may eat the mystic manna, drink of the spiritual rock, and walk by the guidance of the cloud, illumined by the Spirit of God, till he behold the "clearer light of an eternal day."

The provisions of this institution, so ample, so rich, and so enduring, have cost a very great price, and call for a very thorough renunciation of oneself on the part of all who would partake of its blessings. Hence its conditions are in harmony with the liberality of its provisions and the dignity of its Author. It cannot be merited, but must be received as a perfect gratuity. The conditions, then, are not the conditions of a *purchase*, but of a *free* donation. God bestows its blessings in a way the most blissful to the recipient. He simply requires a surrender of his own will, and a consecration of his person to the glory of his God and his Redeemer. He is bought with a price of such inconceivable value as to make it his duty and honour to give himself away for ever to Him that ransomed him. But that

very surrender is made the unwasting spring of eternal consolation and bliss to him. He drinks more liberal draughts of consolation from the conditions of pardon and salvation than if he could have bought it himself. For when God asks him to give himself away to him, God gives himself to him in every way that he can enjoy him now and for ever.

Truly this is a gracious institution. If the law was given by Moses, truly the grace and the reality have come to us by Jesus Christ. Man blesses not himself, but is blessed in obeying the gospel. Faith, repentance, and baptism are, therefore, selected as the media of communication of all spiritual blessedness to man in entering into covenant with God.

The world called *Christian* has long since decided that three things are essential to the Christian profession;—that a person must believe, and repent, and be baptized, before he can enter into the kingdom of Jesus Christ, called "the church of the living God, the pillar and the support of the truth." The constitution of the Christian church, it seems, requires all this. Hence the Acts of the Apostles, as reported by Luke, develop this as the universal law for Jew, Samaritan, or Greek. Not one exception in Jerusalem, Samaria, or to the uttermost parts of the earth. The order was, Hear, believe, repent, and be baptized, every one of you. Five things were essential to conversion:—*preaching*, *hearing*, *believing*, *repenting*, and *being baptized*. The Apostles preached, the people heard, then believed, then repented, then were baptized, and then went on their way rejoicing in the remission of their sins, the reception of the Holy Spirit, and the hope of eternal life.

The nice connection and intimate dependence of these items will now call for clear and ample development. Faith, repentance unto life, the covenants of promise, and the new institution, being now introduced to the consideration of the attentive reader, we shall next furnish a few chapters on Christian baptism.

Tues.

BOOK SECOND.

Action of Baptism.

THE PROPOSITION.—*Immersion in water into the name of the Father, and of the Son, and of the Holy Spirit, is the one only Christian Baptism.*

CHAPTER I.

BAPTO.

ARGUMENT 1.—*Bapto, the root of Baptizo*, whence the adopted words *baptize* and *baptism*, like all other radical words denoting specific action, never loses its specific sense in its derivatives.

IN the commission which the Messiah gave to his Apostles for converting the nations, he commanded three things to be done, indicated by three very distinct and intelligible terms, viz. *matheteusate, baptizontes, didaskontes*. Unfortunately one of these three Greek words has become a subject of much controversy. While all agree that the first term may be literally and properly rendered *make disciples*, and the last *teaching them*, the second, not being translated but transferred into our language, is by some understood to mean *sprinkling;* by others, *pouring;* by a third class, *immersing;* and by a fourth class, *purifying* them into the name of the Father, and of the Son, and of the Holy Spirit.

Fortunately, the meaning of any word, Hebrew, Greek, Latin, or English, is a question, not of opinion, but a question of *fact;* and, being a plain question of fact, it is to be ascertained by competent witnesses, or by a sufficient induction of particular occurrences of the word at different times, on various subjects, and by different persons. All good dictionaries, in all languages, are made upon a full examination of particular occurrences—upon a sufficient induction of distinct instances—and convey the true meaning of a word at any given period of its history.

The action, then, which Jesus Christ commanded to be done

in the word *baptizo*, is to be ascertained just in the same manner as the action enjoined in *matheteuo*, or that commanded in *didasko*, its associates in the commission. We ask no other law or tribunal for ascertaining the meaning of *baptizo* than for ascertaining the sense of *matheteuo* or *didasko*. They are all to be determined philologically, as all other foreign and ancient terms, by the well-established canons of interpretation. From a candid, judicious, and impartial application of these laws, there is not the least difficulty in the case.

There is, indeed, less difficulty in ascertaining the meaning of the word *baptizo* than that of either of the other words standing with it in the commission: because, a word more restricted, more circumscribed, and appropriated in its acceptation than either of its companions; because, moreover, it is a word of specification, and not so general and undefined as *matheteuo* or *didasko*—"making disciples" and "teaching them." It indicates an outward and formal action into the awful name of the whole Divinity; and consequently, *à priori*, we would be led to regard it as a most specific and well-defined term. The action was to be performed by one person upon another person, and in the most solemn manner.

Besides, it is a peculiar and positive ordinance. All admit that baptism is a positive ordinance; and that positive precepts, as contradistinguished from moral precepts, indicate the special will of a sovereign in some exact and well-defined action, the nature, form, and necessity of which arise not from our own *à priori* reasonings about utility or expediency, but from the clearly-expressed will of the lawgiver. It is farther universally agreed that circumcision was a positive and not a moral institution, made right and obligatory by the mere force of a positive law. It enjoined a specific act upon a specific subject, called for exact obedience, and was therefore definitely set forth by a specific and not by a generic term. This fact will not, I presume, be disputed. Baptism, then, like circumcision, must have the specific action to be performed, implied, and expressed in it. That baptism is such a term, if it be disputed, the sequel will, we presume, abundantly prove.

Meantime, before hearing the witnesses or submitting the induction, it may not be uninteresting to pursue this analogy a little farther, and to show, *à priori*, that such a specific precept or term is to be expected.

Will it not be conceded by all, that whatever good reason can be given why, not a general, but a specific word was chosen by God, in commanding circumcision to Abraham and his posterity, demands a term as specific and intelligible from the Christian Lawgiver in reference to the institution of baptism? Now, as Jesus Christ must have intended some particular action to be performed by his ministers, and submitted to by the people, in the command to baptize them, it follows that he did select such a word, or that he could not or would not do it. This is a trilemma from which escape is not easy. If any one say he *could* not, then either the language which he spoke, or his knowledge of it was defective. If the former, then the language was unfit to be the vehicle of a divine revelation to man: if the latter, his divine character and mission are directly assailed and dishonoured: or if any one say he *could* have done it, but *would* not, he impeaches either his sincerity or benevolence, or both; his sincerity, in demanding obedience in a particular case, for which he cared nothing; his benevolence, in exacting a particular service in an ambiguous and unintelligible term, which should perplex and confound his conscientious friends and followers in all the ages of the world! Follows it not, then, that he *could*, that he *would*, find such a word, and that he *has done it*—and that *baptizo* is that specific word?

Before summoning our most authoritative witnesses to the meaning of this important word *baptizo*, I shall assert a few facts, which, I presume, will not be denied by any one properly acquainted with the original language of the New Testament:—

1. *Baptizo* is not a radical, but a derivative word.

2. Its root, *bapto*, is never applied to this ordinance.

3. In the common version, *bapto* is translated, both in its simple and compound form, always by the word *dip*.

4. *Baptizo* is never translated by dye, stain, or colour.

5. *Baptizo*, with its derivatives, is the only word used in the New Testament to indicate this ordinance. And,

6. The word *baptize* has no necessary connection with water, or any liquid whatever.

Now, from these indisputable facts, as hereafter to be developed, some important corollaries are deduced; such as—

1st. *Baptizo* indicates a specific action, and, consequently, as such, can have but one meaning. For if a person or thing can be immersed in water, oil, milk, honey, sand, earth, debt, grief,

affliction, spirit, light, or darkness, &c., it is a word indicating specific action, and specific action only.

Baptizo, confessedly a derivative from *bapto*, derives its specific meaning, as well as its radical and immutable form, from that word. According to the usage of all languages, ancient and modern, derivative words legally inherit the specific, though not necessarily the figurative, meaning of their natural progenitors; and never can so far alienate from themselves that peculiar significance as to indicate any action specifically different from that intimated in the parent stock. Indeed, all the flexions of words, with their sometimes numerous and various families of descendants, are but modifications of one and the same generic or specific idea.

We sometimes say that words generally have both a proper and a figurative sense. I presume we may go farther, and affirm that every word in current use has a strictly proper and a figurative acceptation. Now, in the derivation direct, (for there is a direct and there is an indirect derivation,) the proper and natural or original meaning of the term is uniformly transmitted. Let us, for example, take the Saxon word *dip*, through all its flexions and derivatives. Its flexions are dip, dips, dippeth, dipped, dipping: from these are derived but a few words, such as the nouns *dipping, dipper, dip-chick, dipping-needle*. Now, in all the flexions and derivatives of this word, is not the root *dip* always found in sense as well as in form? *Wherever the radical syllable is found the radical idea is in it*. So of the word *sprinkle:* its flexions are sprinkle, sprinkleth, sprinkling, sprinkled; and its derivatives are the nouns sprinkling and sprinkler. Does not the idea represented in the radical word *sprinkle* descend through the whole family? We shall visit a larger family. From the verb *read*, whose flexions are reads, readeth, reading, come the descendants reading, (the noun,) readable, readableness, readably, reader, readership. The radical syllable is not more obvious than the uniformity of its sense throughout the whole lineage. Let us now advance to the two Greek representatives of the verbs *dip* and *sprinkle*. These are ancient families and much larger than any of the modern. *Bapto*, the root, has some seven hundred flexions, besides numerous derivatives. We shall only take the indicative mood through one tense and through one person—*bapto, ebapton, bapso, ebapsa, ebaphon, bapho, bebapha, ebebaphein*. Its derivatives are *baptizo*, and its regular flexions

more than seven hundred, including all its forms of mood, tense, participle, person, number, gender, case: from which spring *baptismos, baptisma, baptisis, baptistees, baptomai, baptisomai, baptos, baptisteerion, bapha, baphikos, bapheis.* These, through their some two thousand flexions and modifications, retain the *bap* and as uniformly the *dip* represented by it. The same holds good of its distant neighbour *raino*, I sprinkle. It has many flexions and nearly as many derivatives as *bapto*. It has *raino, rainomai, rantizo, rantismos, rantisma, ranteer, rantis, rantos*, with their some two thousand flexions. These all exhibit the radical syllable *rain* or *ran*, and with it the radical *sprinkle*. Now, as it is philologically impossible to find *bap* in *rain*, or *rain* in *bap*, so impossible is it to find *dip* in *sprinkle*, or *sprinkle* in *dip*. Hence the utter impossibility of either of these words representing both actions. It is difficult to conceive how any man of letters and proper reflection can for a moment suppose that *bapto* can ever mean sprinkle, or *raino* dip.

This my first argument is, I own, a work of supererogation, inasmuch as all admit that *baptizo*, and not *bapto*, is the word that the Messiah chose, to represent the action he intended, called baptism; and all the learned admit that its primary, proper, and unfigurative meaning is *to dip*. Hence, if all that I have said on flexion and derivation were grammatically false and philologically heterodox, as well as illogical, my cause loses nothing. I feel so rich in resources that I can give this and many such arguments for nothing, and still have much more than a competency for life. But be it all strictly and philologically true and solid, as I unhesitatingly affirm it, this single argument establishes my first proposition without farther effort. For, as all allow that *dip* is the primary and proper meaning of *bapto*, and colour, stain, dye, and wet, its figurative or secondary meanings; and as all admit that *baptizo* is the word that the Christian Lawgiver consecrated to indicate this ordinance; and as it is incontrovertibly derived from *bapto*, and therefore inherits the proper meaning of the *bap*, which is *dip*, then is it not irresistibly evident that *baptizo* can never authorize or sanction any other action than dipping or immersion, as found in Christ's commission! Such is my first argument, which, if false, I lose nothing; which, if true, my proposition is already established.

But we must have arguments and illustrations for the unlearned as well as for the learned. Before we advance to our

second argument, founded on *baptizo* itself, I shall, in three English words, selected at random, show that neither number nor variety of derivatives from a common stock, can ever nullify the original idea or action suggested. I take a verb, a noun, and a preposition, with their whole families. I open at the verb *adduce—duce* from *duco*, I lead, is the root. The family lineage is abduce, adduce, conduce, deduce, educe, induce, introduce, obduce, produce, reduce, seduce, traduce, circumduction, deduction, induction. Next comes the noun *guard*, from which the verb guard, guarding, guarded, guarder, guardedly, guardedness, guardship, guardable, guardful, guardage, guardance, guardiant, guardian, guardianess, guardianship, guardianage, guardless. And finally we open at the preposition *up*, whence spring upon, upper, uppermost, upperest, upward. Now, can any one for a moment doubt that in these three examples, the radical syllables *duce*, *guard*, and *up*, retain the same sense, whatever it may be, generic or specific, through every branch of their respective families.

Ancient Greek grammarians sometimes arranged their verbs in the form of trees, making the origin of the family the root; the next of importance, the trunk; the next, the larger branches; and so on to the topmost twig. In this way both flexion and derivation were occasionally exhibited. This fact I state because it suggests to me a new form of presenting this, my first argument, to the apprehension of all my readers. A great majority of our citizens are better read in forests, fields, and gardens, than in the schools of philology or ancient languages. Agriculturists, horticulturists, botanists will fully comprehend me when I say, in all the dominions of vegetable nature untouched by human art, as is the root so is the stem, and so are all the branches. If the root be oak, the stem cannot be ash, nor the branches cedar. What would you think, courteous reader, of the sanity or veracity of the backwoodsman, who would affirm that he found in a state of nature a tree whose root was oak, whose stem was cherry, whose boughs were pear, and whose leaves were chestnut. If these grammarians or philologists have been happy in their analogies drawn from the root and branches of trees, to illustrate the derivation of words, how singularly fantastic the genius that creates a philological tree whose root is *bapto*, whose stem is *cheo*, whose branches are *rantizo*, whose fruit is *katharizo;* or, if not too ludicrous,

and preposterous for English ears, whose root is *dip*, whose trunk is *pour*, whose branches are *sprinkle*, and whose fruit is *purification!*

My first argument, then, is founded on the root *bapto*, whose proper signification all learned men say is *dip*, and whose main derivative is *baptizo*—which, by all the laws of philology and all the analogies of nature, never can, never did, and never will signify either to pour or sprinkle.

CHAPTER II.

BAPTIZO.

ARGUMENT 2.—*Greek lexicographers, with one consent, in their definitions, as well as Greek philosophers, historians, orators, and poets, in their use of this term* BAPTIZO, *render it dip, plunge, immerse:* never as indicating sprinkling, pouring, or scattering any thing.

I NOW proceed to *baptizo* itself, the word foreordained by the Messiah to indicate his will in this sacred ordinance.

Meanwhile, we have not forgotten that the meaning of *baptizo*, as well as *bapto*, is a question of fact, to be decided by impartial and disinterested witnesses, whose testimony is to be fairly stated, candidly heard, and impartially weighed, before the case is finally adjudicated.

My witnesses are so numerous that I must call them forth in classes, and then hear them in detail. I shall first summon the Greek lexicographers, the most learned and most competent witnesses in this case, in the world. These gentlemen are, and of right ought to be, inductive philosophers. Philology is the most inductive of all sciences. The meaning of a word is ascertained by the usage of those writers and speakers whose knowledge and acquirements have made them masters of their own language. From this class of vouchers we have derived most of our knowledge of holy writ, and of all that remains of Grecian literature and science. We, indeed, try the dictionaries themselves by the classics, the extant authors of the language. We prove or disprove them by the same inductive operation by which we ascertain the facts of any science, mental or physical.

I will rely exclusively upon the most ancient, the most impartial, and the most famous lexicographers. I therefore prefer those on my respondent's side of the question to those on my own, and I prefer them who lived and published before the controversy became so rife as it has been during the present century.

1. We shall first hear the venerable Scapula, a foreign lexicographer, of 1579. On *bapto*, the root, what does this most learned lexicographer depose? Hear him: "*Bapto*—mergo, immergo, item tingo (quod sit immergendo)." To translate his Latin—To dip, to immerse; also, to dye, *because that may be done by immersing*. Of the passive *baptomai* he says, "Mergor, item lavor—to be immersed, to be washed." Of *Baptizo*—"Mergo seu immergo, item submergo, item abluo, lavo—To dip, to immerse; also, to submerge or overwhelm, to wash, to cleanse."

2. Next comes the more ancient Henricus Stephanus, of 1572. *Bapto* and *baptizo*—"Mergo seu immergo ut quae tingendi aut abluendi gratia aqua immergimus—To dip or immerge, as we dip things for the purpose of dyeing them, or immerge them in water." He gives the proper and figurative meanings as Scapula gives them.

3. We shall next hear the *Thesaurus* of Robertson. My edition was printed at Cambridge, 1676. It is the most comprehensive dictionary I have ever seen. It contains 80,000 words more than the old Schrevelius. It is, indeed, sometimes titled *Cornelii Schrevelii Lexicon Manuale Graeco-Latinum Copiosissime Adauctum*. His definitions are generally regarded as the most precise and accurate. He defines *baptizo* by only two words—mergo and lavo—one proper and one figurative meaning—to immerse, to wash.

4. Schleusner, a name revered by orthodox theologians, and of enviable fame, says, (Glasgow ed. 1822,)—"1st. Proprie, immergo ac intingo, in aquam immergo. Properly it signifies, I immerse, I dip, I immerse in water. 2d. It signifies, I wash or cleanse by water—(quia haud raro aliquid immergi ac intingi in aquam solet ut lavetur)—because, for the most part, a thing must be dipped or plunged into water that it may be washed." Thus he gives the reason why *baptizo* figuratively means to wash, because that it is frequently the effect of immersion.

5. After Schleusner, we shall hear the distinguished Pasor. My copy is the London edition of 1650. "*Bapto et baptizo*—

Mergo, immergo, tingo—quod sit *immergendo*, differt a *dunai* quod est profundum petere et penitus submergi."

Again he adds—"Comparantur afflictiones gurgitibus aquarum quibus veluti merguntur qui miseriis et calamitatibus hujus vitae conflictantur, ita tamen merguntur ut rursus emergant." All of which we translate as follows:—"To dip, to immerse, to dye, because it is done by immersing. It differs from *dunai*, which means to sink to the bottom and to be thoroughly submerged."

Metaphorically, in Matthew, afflictions are compared to a flood of waters in which they seem to be immersed who are overwhelmed with the miseries and misfortunes of life; yet only so overwhelmed as to emerge again.

6. After these venerable continental authorities we shall now introduce a few English lexicographers, both general and special. Parkhurst's Lexicon for the New Testament deposes that *baptizo*, first and primarily, means to dip, immerse, or plunge in water; but in the New Testament it occurs not strictly in this sense, unless so far as this is included in "to wash one's self, be washed, wash the hands by immersion or dipping in water." Mark vii. 4, Luke xi. 38. To immerse in water or with water, in token of purification from sin and from spiritual pollution; figuratively, "to be immersed or plunged into a flood or sea, as it were, of grievous afflictions and sufferings." So the Septuagint and Josephus use it—*he anomai me baptizei*—Iniquity plunges me into terror.

7. Next comes Mr. Donnegan, distinguished and popular in England and America. "*Baptizo*—to immerse repeatedly into a liquid, to submerge, to sink thoroughly, to saturate—metonymically, to drench with wine, to dip in a vessel and draw. *Baptismos*—Immersion, submersion, the act of washing or bathing. *Baptistees*, (a baptist,) one who immerses, submerges. *Baptisma*, an object immersed, submerged, washed, or soaked."

8. Rev. Dr. John Jones, of England, deserves the next place, at least in rank. *Bapto* he defines, "I dip, I stain;" and *baptizo*, "I plunge, I plunge in water, dip, baptize, bury, overwhelm."

9. Greenfield, editor of the Comprehensive Bible, the Polumicrian New Testament, &c., &c., whose reputation as a New Testament lexicographer is well known, says—"*Baptizo* means to immerse, immerge, submerge, sink." *I. N. T.* "To wash,

perform ablution, cleanse, to immerse, baptize, and perform the rite of baptism."

10. Two Germans of distinction may be next heard. Professor Rost, whose reputation is equal to that of any other German linguist, in his standard German Greek Lexicon, simply defines *bapto* by words indicating to plunge, to immerse, to submerge.

11. Bretshchneider, said to be the most critical lexicographer of the New Testament, affirms that "an entire immersion belongs to the nature of baptism. This is the meaning of the word: for in *baptizo* is contained the idea of a complete immersion under water, at least so is *baptisma* in the New Testament."

12. Bass, an English lexicographer, for the New Testament, gives *baptizo* "to dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings or afflictions."

If Pickering could be regarded as a new or distinct lexicographer, we should add his testimony, as it is corroborative of the above. He gives *baptisma* "immersion, dipping, plunging; metaphorically, misery or calamity with which one is overwhelmed."

13. I shall conclude this distinguished class of witnesses from the high school of lexicography with the testimony of Stokius, who has furnished us with a Greek and Hebrew clavis—one for the Hebrew and one for the Greek Scriptures. My edition is the Leipsic, of 1752. This great master of sacred literature says, "Generatim ac vi vocis intinctionis ac immersionis baptizo notionem obtinet. Speciatim proprie est immergere ac intingere in aquam;" which we translate, "*Baptizo* generally, and by the force of the word, indicates the idea of simply dipping and dyeing; but properly it means to dip or immerse in water." He defines *baptisma* in a like manner—"It generally denotes immersion and dyeing; but by the innate force of the term, it properly imports immersion or dipping of a thing in water, that it may be washed or cleansed." And mark especially the following frank declaration of this distinguished theologian and critic:—"The word is transferred to denote the first sacrament of the New Testament, which they call the Sacrament of Initiation—viz. baptism. In which sacrament those to be baptized were anciently immersed in water, as now-a-days they are only sprinkled with water, that they may be washed from the pollu-

tion of sin, obtain the remission of it, and be received into the covenant of grace as heirs of eternal life."

So depose these thirteen great masters on the native, original, and proper meaning of the word in debate: to whose testimony I might add several others, were it not that they are but a monotonous repetition of those already presented.

But to sum up this class of evidence, and to show from the highest source of American theological authority that I have neither misquoted nor misinterpreted the verdict of this illustrious jury of thirteen unchallenged judges, I will quote the words of Professor Stuart, of the Andover Theological School:—"*Bapto*, *Baptizo* mean to dip, plunge, or immerge into any liquid. ALL LEXICOGRAPHERS AND CRITICS OF ANY NOTE ARE AGREED IN THIS."* He is my American apostle, standing to this argument as Paul stood in comparison with the original twelve—himself the one only Apostle to the Gentiles, though the thirteenth as respected the original twelve selected of and for the Jews.

Before dismissing this class of witnesses, it is pertinent to my proposition that I state distinctly three facts:—

1. These lexicographers were not Baptists, but Pedobaptists.

2. Not one of them ever translated any of these terms by the word *sprinkle*.

3. Not any one of them ever translated any of these terms by the word *pour*. Consequently, with all their prejudices, they could find no authority for so doing, else doubtless they would have done it.

My readers will, I hope, pardon the introduction of so many Greek and Latin words. The occasion demands it. From the course pursued by our neighbouring denominations, we are compelled to lay the corner-stone of our superstructure not only deep in the earth, but upon a solid Greek basis. The foundation being laid on a Grecian rock, and the wall above-ground, our labours will, we hope, be more intelligible, and consequently more agreeable and more interesting to us all.

We have, then, the unanimous testimony of all the distinguished lexicographers known in Europe and America, that the proper and everywhere current signification of *baptizo*, the word chosen by Jesus Christ in his commission to the Apostles, is to

* Biblical Repository for 1833, page 208.

dip, plunge, or immerse; and that any other meaning is tropical, rhetorical, or fanciful. This being so, then our first proposition must be undoubtedly true. But besides these, I have various other classes of witnesses to adduce in solemn confirmation of the testimony of this most learned, veritable, and venerable class of men.

But it will be asked, "On what authority are dictionaries to be received?" It will be answered, On the suffrage of the learned. Again, "On what principle are the suffrages of the learned obtained?" It is responded, On their own knowledge of the agreement of the definitions with the usage of the standard writers of the language. Then we are thrown at once upon the common use of those writers who are regarded as competent judges of their own language at the times in which they lived. By an examination of these, we come inductively to a proper understanding of any particular word.

Happily for us, this work has been, in a good measure, done already, at least much of it has been done by Dr. Gale, of England; Dr. Alexander Carson, of Ireland; Professor Stuart, of Andover, and others who preceded them; and even some of us have done a little at it, and can do some more. No word, indeed, in the Greek language has already been more rigidly canvassed and more accurately traced than *baptizo*, and none more satisfactorily established. I can only give a specimen of the classic, literal, and figurative *usus loquendi* in the case of *baptizo* and its root *bapto*:—

1st. Of the proper meaning of *baptizo*:—

"Lucian, in Timon, the man-hater, makes him say—'If I should see any one floating toward me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me, *baptizing* (*baptizonta*) him, until he would rise no more.'"

"Plutarch, vol. x. p. 18. 'Then *plunging* (*baptizon*) himself into the lake Copais.'"

"Strabo, lib. 6, speaking of a lake near Agrigentum, says—'Things that elsewhere cannot float, *do not sink* (*baptizesthai*).' In lib. 12, of a certain river he says—'If one shoots an arrow into it, the force of the water resists it so much, that it will scarcely *sink* (*baptizesthai*).'"

"Polybius, vol. iii. p. 311. ult., applies the word to soldiers passing through water, *immersed* (*baptizomenoi*) up to the breast."

"The sinner is represented by Porphyry, p. 282, as *baptized*

(*baptizetai*) up to his head in Styx, a celebrated river in hell. Is there any question about the mode of this baptism?"

"Themistius, Orat. iv. p. 133, as quoted by Dr. Gale, says—'The pilot cannot tell but he may save one in the voyage that had better be drowned (*baptisai*), sunk into the sea.'"

"The Sibylline verse concerning the city of Athens, quoted by Plutarch in his life of Theseus, most exactly determines the meaning of *baptizo*. *Askos baptizee dunai de toi ou themis esti.*"

"Thou mayest be dipped, O bladder! but thou art not fated to sink."

"For our ship," says Josephus, "having been baptized or immersed in the midst of the Adriatic sea."

"Speaking of the murder of Aristobulus, by command of Herod, he says, 'The boy was sent to Jericho by night, and there by command having been immersed (*baptizomenos*) in a pond by the Galatians, he perished.' The same transaction is related in the Antiquities in these words: 'Pressing him down always, as he was swimming, and *baptizing* him as in sport, they did not give over until they entirely drowned him.'"

"Homer, Od. i. 392: As when a smith *dips* or *plunges* (*baptei*) a hatchet or huge poleaxe into cold water, viz. to harden them."

"Pindar, Pyth. ii. 159, describes the impotent malice of his enemies, by representing himself to be like the cork upon a net in the sea, which does not sink: As when a net is cast into the sea, the cork swims above, so am I *unplunged* (*abaptistos*); on which the Greek scholiast, in commenting, says: 'As the cork *ou dunei, does not sink*, so I am *abaptistos, unplunged, not immersed*. The cork remains *abaptistos*, and swims on the surface of the sea, being of a nature which is *abaptistos*: in like manner I am *abaptistos*.' In the beginning of this explanation, the scholiast says: 'Like a cork of the net in the sea, *ou baptisomai, I am not plunged* or *sunk*.' The frequent repetition of the same words and sentiment, in this scholium, shows, in all probability, that it is compiled from different annotators upon the text. But the sense of *baptizo* in all is too clear to admit of any doubt."

"Aristotle, de Color. c. 4, says: By reason of heat and moisture, the colours enter into the pores of things *dipped into them*, (*tou baptomenou.*) De Anima, iii. c. 12: If a man *dips* (*bapsei*) any thing into wax, it is moved so far as it is dipped. Hist. Animal. viii. c. 2, speaking of certain fish, he says: They cannot endure great changes, such as that, in the summer time, *they should plunge* (*baptosi*) *into cold water*. Ibid. c. 29, he speaks of giving diseased elephants water to drink, and *dipping* (*baptontes*) hay into honey for them."

"Aristophanes, in his comedy of *The Clouds*, act i. scene 2, represents Socrates as gravely computing how many times the distance between two of its legs a flea could spring at one leap; and in order to ascertain this, the philosopher first melted a

piece of wax, and then taking the flea, he *dipped* or *plunged* (*enebaphes*) two of its feet into it," &c.

"Heraclides Ponticus, a disciple of Aristotle, Allegor. p. 495, says: When a piece of iron is taken red hot from the fire, and *plunged* in the water (*udati baptizetai*), the heat, being quenched by the peculiar nature of the water, ceases."

"Herodotus, in Euterpe, speaking of an Egyptian who happens to touch a swine, says: Going to the river [Nile] he *dips* himself (*ebaphe eauton*) with his clothes."

"Aratus, in his Phaenom. v. 650. speaks of the constellation Cepheus, as *dipping* (*baptoon*) his head or upper part into the sea. In v. 858, he says: If the sun *dip* (*baptoi*) himself cloudless into the western flood. Again, in v. 951. If the crow has *dipped* (*ebapsato*) his head into the river," &c.

"Xenophon, Anab. ii. 2, 4, describes the Greeks and their enemies as sacrificing a goat, a bull. a wolf, and a ram, and *dipping* (*baptontes*) into a shield [filled with their blood], the Greeks the sword, the Barbarians a spear, in order to make a treaty that could not be broken."

"Plutarch, Parall. Graec. Rom. p. 545: speaking of the stratagem of a Roman general. in order to insure victory, he says: He set up a trophy, on which, *dipping* his hand into blood (*eis to aima—baptizas*), he wrote this inscription, &c. In vol. vi. p. 680 (edit. Reiske), he speaks of iron *plunged* (*baptomenon*), viz. into water, in order to harden it. Ibid. p. 633, *plunge* (*baptison*) yourself into the sea."

"Diodorus Siculus, edit. Heyne, iv. p. 118: Whose ship being *sunk* or *merged* (*baptistheises*). Some other editions read *baptistheises, plunged into the deep*, which is a good gloss."

"Plato, De Repub. iv. p. 637, represents dyers, who wish to make a permanent colour, as first choosing out wool, sorting and working it over, and then (*baptousi*) *they plunge it*, viz. into the dyestuff."

"Epictetus, iii. p. 69. ed. Schwiegh., in a fragment of his work says: As you would not wish, sailing in a large ship adorned and abounding with gold, to be *sunk* or *immerged* (*baptizesthai*), so," &c.

"Hippocrates, p. 532, edit. Basil: Shall I not laugh at the man who *sinks* (*baptisonta*) his ship by overloading it, and then complains of the sea for ingulfing it with its cargo? On page 50, *to dip* (*baptein*) the probes in some emollient. Page 51, *dipping* (*bapsasa*) the rag in ointment, &c. Page 104, cakes *dipped* (*embaptomenoi*) into sour wine. Page 145, *dipping* (*baptoon*) sponges in warm water. And in the same way in all parts of his book, in instances almost without number."

"Heraclides, Allegor., says, When a piece of iron is taken red-hot from the fire and *plunged* (*baptizetai*) into water."

"Heliodorus, vi. 4. When midnight had *plunged* (*ebaptizon*) the city in sleep."

FIGURATIVE USE.

"Plutarch. *Overwhelmed* with debts (*bebaptismenon*)."

"Chrysostom. *Overwhelmed* (*baptizomenos*) with innumerable cares."

"Lucian, iii. page 81. He is like one dizzy and *baptized* or *sunk* (*bebaptismeno*)—viz. into insensibility by drinking."

"Justin Martyr. *Overwhelmed* with sins (*bebaptismenos*)."

"Aristotle, de Mirabil. Ause., speaks of a saying among the Phenicians, that there were certain places beyond the pillars of Hercules, which when it is ebb-tide, are not *overflowed* (*me baptizesthai*), but at full-tide are *overflowed* (*katakluzesthai*); which word is here used as an equivalent for *baptizesthai*."

"Plato, Conviv. p. 176. I myself am one of those who were *drenched* or *overwhelmed* (*bebaptismenon*) yesterday, viz. with wine. In another place: Having *overwhelmed* (*baptisasa*) Alexander with much wine. Euthydem. p. 267, ed. Heindorf. A youth *overwhelmed* (*baptizomenon*), viz. with questions."

"Philo Judaeus, vol. ii. p. 478. I know some, who, when they easily become intoxicated, before they are entirely overwhelmed (*prinkeos baptisthenai*), viz. with wine."

"Diodorus Siculus, tom. i. p. 107. Most of the land animals that are intercepted by the river [Nile] perish, being *overwhelmed* (*baptizomena*); here used in the literal sense. Tom. i. p. 191: The river, borne along by a more violent current, *overwhelmed* (*ebaptise*) many: the literal signification. Tom. i. p. 129. And because they [the nobles] have a supply by these means [presents], they do not *overwhelm* their subjects with taxes."

Many instances are given by Stuart, Carson, and others, in which *bapto* signifies *to dye*. It is, indeed, useless to array these, inasmuch as there is now no longer dispute on that subject. Since Messrs. Carson and Stuart's essays on this subject, it is agreed among the learned of all parties that *bapto* and *baptizo* do differ only in one point, not formerly observed by the lexicographers themselves; and that point is, that BAPTO IS NEVER USED TO DENOTE THE ORDINANCE OF BAPTISM, AND BAPTIZO NEVER SIGNIFIES TO DYE. In the radical and proper import, it is abundantly evident that they are *isodunai*, exactly the same as to signification.

But it has been urged that *bapto* and *baptizo* have a classic and a sacred use—that they mean one thing in common classic Greek, and another in the Septuagint Old Testament, in the apochryphal books, and in the apostolic writings—that the synagogue and classic use is different.

As truly might they affirm that *matheteuo* and *didasko*, the other terms in the commission, have two meanings—one for the Bible, and another for all other books; and thus take from us at once the key of interpretation. I cheerfully admit the provincial and idiomatic acceptation of terms, and that sometimes words have some shades of meaning in the Hebrew and Greek Scriptures which are not common in other books: still, this admission has much more to do with phrases and particular modes of expression than with the exact meaning of words. When any man in debate assumes that a word means *sprinkle* in the Bible and *dip* in all other books, or that any term is specifically different in its acceptance there from its current use elsewhere, I demand the proof: clear, ample, and satisfactory proof. But, while that is withheld, I must withhold confidence in his judgment and respect for him as a scholar. But no one has yet shown that *baptizo*, or its root *bapto*, has any other specific meaning in the Bible than in other writings.

I demand an induction of all the occurrences of these words in Holy Writ from the person who assumes that ground; and also an effort from him to affix to them in any of these occurrences a meaning necessarily different from their current use. This, I presume, can never be done; and, therefore, by a real scholar, will never be attempted.

Baptizo is found but twice in the Old Testament. The first of these, says Mr. Stuart, means to immerse, dip, or plunge. 1 Kings v. 14: "Naaman plunged himself seven times into the Jordan." This was the way that he obeyed the precept, "Go wash (*lousai*) thyself seven times in the Jordan."

The second means figuratively to overwhelm. "My iniquity overwhelms me," (*me baptizei.*) Isa. xxi. 4. No exception as yet.

It is found but twice in the apochryphal books of the Old Testament. Of Judith, chap. xii. 5, it is said, "she went out by night and *washed* (*ebaptizeto*) herself in the camp at the fountain of water." In Sirach, xxxi. 25, there occurs the expression *baptizo menos apo nekroon.* He who is cleansed from a dead carcase and toucheth it again, what doth he profit by his *washing? too loutree autou.* According to the law, Numbers xix. 19, the unclean was never cleansed until he bathed himself in water. These instances, therefore, constitute no exception from the established meaning of the word in classic and common use.

Professor Stuart gives all the places where *bapto* is found in the Septuagint. *Bapto* is found in Lev. iv. 6; ix.; xiv. 6; xiv. 51; xi. 32, translated *dip* and *plunge*. In Num. xix. 18; Deut. xxxiii. 24; Josh. iii. 15; Ruth ii. 14; 1 Sam. iv. 27; 2 Kings viii. 15; Job ix. 31; Ps. lxviii. 23. In these passages it is, with the exception of once *plunge*, always *dip;* and amongst the plunged and dipped are vessels, mattrasses, and persons.

Bapto is used to indicate "to smear or moisten by dipping," says Professor Stuart, three times: Lev. iv. 47; xiv. 16; Ex. xii. 22. It once signifies to tinge or colour, Ezek. xxiii. 15—*tiarai baptai—coloured turbans*. The text is, however, doubtful. It is found translated *wet* or *moisten*, twice; Dan. iv. 30, and v. 21. "His body was moistened, or wet, with the dew of heaven."

Of nineteen occurrences of *bapto* in the Old Testament, it is once translated *colour*, twice *wet*, twice *plunge*, and fourteen times *dip*. The only question remaining, is, How is *baptizo* translated in the New Testament, in which it is found eighty times?

Bapto, with its compound *embapto*, is found six times in the New Testament; *baptizo* is found eighty times; *baptismos*, four times; *baptisma*, twenty-two times; and *baptistees*, fourteen times; in all one hundred and twenty-six times. In the common version, *bapto* and *embapto* are always translated *dip; baptizo* is twice translated *wash; baptismos* is three times translated *washing; baptisma* and *baptistees* are never translated, but transferred—the former into *baptism*, and the latter into *baptist*. They are never translated by any of the words *sprinkle*, *pour*, or *purify*. Why this family of five distinguished members, occurring one hundred and twenty-six times in one small volume, should, in two of its members, occurring jointly thirty-six times, never be translated at all; and why the main branch, *baptizo* itself, consecrated by the commission to a most important purpose, should, in eighty times, have been translated only twice, and then by a term so vague as *wash;* and *baptismos* three times by *washing*,—is a very curious problem left for future discussion and development.

Meantime, from the induction, both sacred and classical, now given,—and of the classical but a specimen of what is available has been given,—may we not, without farther argument, satisfactorily conclude that the lexicographers whose testimony we

have heard had, from the *usus loquendi*—the well-established law of public usage—ample authority for the uniform translation of these words in their proper, original, and primitive sense, by the terms *plunge*, *dip*, or *immerse*, which they have so unanimously and so decidedly given them in all their statements?

It is with the proper and unfigurative, and not with the fanciful and rhetorical meaning of words, we have to do in all positive institutions. Sir William Blackstone has truly said, (and who is higher authority than he?)—"The words of a law are generally to be understood in their USUAL AND MOST KNOWN SIGNIFICATION; not so much regarding the propriety of grammar, as their *general* and *popular* use: but when words bear either none or a very absurd signification, if literally understood, we must a little deviate from the received sense of them."* Bishop Taylor has also well said, "In all things where the precept is given in the proper style of laws, he that takes the first sense is the likeliest to be well guided. In the interpretation of the laws of Christ, the strict sense is to be followed." Dr. Jonathan Edwards, the greatest of American Presbyterian theologians, has truly said, "In words capable of two senses, the natural and proper is the primary; and, therefore, *ought*, in the first place and chiefly, to be regarded." A greater still, Vitringa, has said, "This is accounted by all a constant and undoubted rule of approved interpretation, that the ordinary and most usual signification of words must not be deserted, except for sufficient reasons." To similar effect declare Sherlock, Waterland, Owen, and Dr. Cumming, as quoted in Booth's Defence of his Pedobaptism Examined, vol. 3, London, 1792, p. 253–256.

Before dismissing this subject, we must yet hear Turretine, the systematic standard theologian of the orthodox schools of Presbyterianism. His words, fairly translated are, "It is acknowledged by all that we should never depart from the proper and native signification of words, except for the weightiest and most urgent reasons."† We shall conclude with Dr. Benson, another favourite:—"What can be more absurd than to imagine that the doctrines or rules of practice which relate to men's everlasting salvation should be delivered in such ambiguous terms as to be capable of many meanings?"‡ Well does the

* Com. vol. i. sec. 2.

† De Satisfactione Christi, part 1, sec. 23.

‡ Hist. Bapt., Robertson, p. 36.

English Pirie say, "Law," and as fully developed in chapter III. of this work, "requires words and phrases of the most ascertained and unequivocal sense."

If seven such names as are here given are not valid authority on the proper interpretation of laws and positive institutions, to whom shall we hearken? Their testimony being admitted, and the plain and unanimous testimony of the lexicographical jury above given, on the proper, current, and popular use and meaning of *baptizo*, can any one show reason why we should not, a second time, regard my first proposition as fully proved? All the dictionaries give *dip* or *immerse* as the proper, common, and current use of *baptizo*: and all our quotations from some thirty of the most classic authors, as well as from the canonical Greek Scriptures of the Old Testament, sustain them in so doing. And that the proper, common, and current use of words is to be always preferred and adopted in the interpretation of laws and ordinances, is attested by a host of witnesses of the highest authority, and sustained by Horn and Ernesti in their canons of interpretation. I repeat: must we not, then, conclude that immersion, and immersion only, is Christian baptism, according to the mind and will of our Lawgiver and Judge?

CHAPTER III.

ANCIENT VERSIONS.

ARGUMENT 3.—Not one of the ancient versions uses a word indicative of sprinkling or pouring water on a person, in order to his Christian baptism; but all concur in the choice of a term intimating immersion, dipping, or plunging a person, if any allusion be made to the form of the action.

EVERY class of witnesses summoned with reference to the proposition before us is regarded as a new argument. Indeed, in strict propriety, every single witness is a distinct argument; but we do not so count them in this discussion. We summon witnesses in classes to prove certain subordinate propositions, which, when proved, make full and perfect arguments in support of the grand proposition touching the action of baptism.

But, when offering a new argument, or summoning a new class of witnesses, I desire it to be clearly understood that it is not to fortify a previous argument, or to corroborate witnesses already adduced. We regard every single argument offered as full and sufficient of itself, if we had not another. One good argument will sustain any true proposition; for a false proposition can never bring to its aid one sound argument.

The next class of witnesses to whose testimony we invite attention is that of the ancient versions. Of these the oldest is the Peshito Syriac version, supposed to have been completed early in the second century: some say, at the close of the first. Dr. Henderson, a learned Pedobaptist, gives it as his opinion that "when the Lord gave the commission to the Apostles to baptize all nations, there is every reason to believe that he employed the identical word found in the Peshito Syriac version." That word for *baptizo* is *amad*, which, this aforesaid Dr. Henderson maintains, etymologically signifies "*stand up*," "*stand erect*." If this be the original word used by the Saviour in his native Syro-Chaldaic language, then *baptizo* found in our Greek copies must be a translation of *amad*, and, in the judgment of the Greek translators of Matthew, equivalent to it. But who of the Pedobaptist school will presume to say that *baptizo* means to *stand up* or *stand straight?* The fact, then, is, Dr. Henderson is wrong either in his construction of *amad*, or our Lord could not have used *amad*, inasmuch as all copies have *baptizo* in the commission, according to Matthew: and no man, now-a-days, will argue that *baptizo* means to stand up, or that the Syriac *amad* means to sprinkle, pour, or purify.

One might argue that as baptism has a resurrection in it as well as a burial, it might be no more figurative or improper to call it a rising up to a new life, than a lying down or putting off of an old one—an emersion as well as an immersion. If, indeed, as some Pedobaptists suppose, it etymologically means to "stand up," or "rise up," rather than to be buried, it makes nothing at all against our views, while it certainly does against infant sprinkling: for who could make an infant stand up, or stand erect, to receive a drop of water or the sign of a cross?

But what say the lexicons?

"Castel and his editor Michaelis, Buxtorf, and Schaaf are all unanimous. The first gives the following meanings: 'Ablutus est, baptizatus est. *Aphel*, immersit, baptizavit.' Buxtorf gives,

'Baptizari, intingi, ablui, abluere se. *Ethp.* Idem. *Aphel*, baptizare.' Schaaf: 'Ablui se, ablutus, intinctus, immersus in aquam, baptizatus est. *Ethpeel*. Idem *quod Peal*. *Aphel*, immersit, baptizavit.' Guthier, in the small lexicon affixed to his edition of the Syriac Testament, gives the meaning, 'Baptizavit, baptizatus est. *It.* sustentavit:' but without any reference to support the last meaning: and it is apparently introduced simply for the purpose of deducing from the verb the noun *columna*. With this exception, the authority of the lexicons referred to is altogether against any such meaning as 'to stand.'"

These three great authorities give to *amad* the very same meanings which our twelve Greek Lexicons give to *baptizo* and its family—to immerse, dip, or plunge, and, figuratively, to wash or cleanse.

With regard to the Arabic versions, the Persic, Ethiopic, the Egyptian with its three dialects, the Coptic or Memphitic, the Sahidic or Thebaic, and the Basmuric of the Delta—to all of which the name Coptic is often applied; and with regard to the Armenian, Slavonic, and Gothic, with its German, Dutch, Swedish, and Danish families, down to the Anglo-Saxon, to the history of all of which I have paid some attention so far as to trace the developments of the gospel commission; I shall give the result of my investigations, both general and special, in the words of Mr. Gotch, of Trinity College, Dublin, in his critical examination of the rendering of the word *baptizo* in the ancient and many of the modern versions of the New Testament:—

"The conclusions to which the investigation leads us, are—

"With regard to the ancient versions, in all of them, with three exceptions, (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word *baptizo* is *translated* by words purely native: and the three excepted versions adopted the Greek word, not by way of transference, but in consequence of the term having become current language.

"Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse;* the Anglo-Saxon, both to *immerse* and to *cleanse;* the Persic, to *wash:* and the Slavonic, to *cross*. The meaning of the word adopted from the Greek, in Sahidic, Basmuric, and Latin, being also to *immerse*.

2. "With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic uses

a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo;* though, with respect to the English, the words *wash* and *christen* were formerly used, as well as *baptize*.

It may perhaps be acceptable to place these results together in a tabular form, as follows:—

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
SYRIAC:			
Peshito,	2d cent.	*amad*.	*immerse*.
Philoxenian.	6th cent.	*amad*.	*immerse*.
ARABIC:			
Polyglot,	7th cent.	*amada* 47 times,	*immerse*.
Propaganda,	1671	*amada*,	*immerse*.
Sabat,	1816	*amada*,	*immerse*.
PERSIC,	8th cent.	*shustan* & *shuyidan*,	*wash*.
ETHIOPIC:	4th cent.	*shustan*,	*immerse*.
Amharic.	1822	*shustan*,	*immerse*.
EGYPTIAN:			
Coptic,	3d cent.	*tanaka*.	*immerse*, *plunge*.
Sahidic,	2d cent.	*baptizo*,	*immerse*.
Basmuric,	3d cent.		
ARMENIAN,	5th cent.	*mogridil*,	*immerse*.
SLAVONIC:	9th cent.	*krestiti*,	*cross*.
Russian,	1519		
Polish,	1585		
Bohemian,	1593		
Lithuanian,	1660	*same root*,	*cross*.
Livonian, or Lettish,	1685		
Dorpat Esthonian, &c. &c.	1727		
GOTHIC:	4th cent.	*daupjan*,	*dip*
German,	1522	*taufen*,	*dip*.
Danish,	1524	*dobe*,	*dip*.
Swedish,	1534	*dopa*,	*dip*.
Dutch, &c. &c.	1460	*doopen*,	*dip*.
Icelandic,	1584	*skira*,	*cleanse*.
ANGLO-SAXON,	8th cent.	*dyppan*, *fullian*,	*dip*, *cleanse*.
LATIN:			
Of the early fathers	8th cent.	*tingo*.	*immerse*.
Ante-Hieronymian,	3d cent.	*baptizo*,	*immerse*.
Vulgate,	4th cent.	*baptizo*.	*immerse*.
French,	1535	*baptiser*,	*immerse*.
Spanish,	1556	*baptizar*,	*immerse*.
Italian, &c. &c.	1562	*battezzare*,	*immerse*.

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
English: Wicklif,	1380	*wash, christen, baptize.*	*immerse.*
Tindal,	1526	*baptize,*	
Welsh,	1567	*bedyddio,*	*bathe.*
Irish,	1602	*baisdim,*	*bathe.*
Gaelic,	1650	*baisdeam.*	*bathe."*

Here, then, we have sixteen ancient versions, six of them in the 2d and 3d centuries, and ten of them completed before the close of the 9th, indicative of immersion—one, from the sign made in baptism by the Romanists, is rendered *cross*. From the 9th century, we have twenty more, all indicative of the same fact. In all these, we have thirty-six foreign, and many of them ancient versions, in proof of our first proposition.

In all these, it is not once rendered by the word *sprinkle* or *pour*. The investigation of Mr. Gotch goes to show, moreover, that the notion of either transferring the original word into translations, or of manufacturing new words, has no countenance from these thirty-six ancient and modern versions. He very justly observes—

"Our investigation, then, shows that it has not been the practice of translators, until quite recent times, to adopt the plan of 'transference' in respect to the word *baptizo*. The word has been translated, in most instances, by a term strictly native; or, where the term has been derived from the Greek, it appears to have become naturalized in the respective languages before the translation was made. There is no instance, until of late years, in which it can be shown that the translators *made* the word; and it well deserves the consideration of all who are engaged in translating, or disseminating translations of the word of God, how far such a plan is justifiable. It may, indeed, be said, that though the word *baptizo* has not been thus transferred, other words have: and that thereby the *principle* of transference is countenanced by former translators. It is certain that such words as proper names, and designations of things which are not known, and therefore have no word by which they can be expressed, must be so rendered: but what proof is there of translators, in general, carrying transference farther than this? Let it be remembered, that the Greek language was closely united to the Latin, to which the appeal has been frequently made; and that on this account, Greek words were continually naturalized in it. Such words we may expect to meet with: but to prove that translators *transferred* words in the modern sense of the term, it must be shown that words, the meaning of which might have been expressed in the language, were given,

not only by terms derived from the Greek, but without meaning;—being made for the occasion, and purposely left without definition. "It will not surely be said that the word *baptizo* has no meaning,—that a command, involving, as most Christians believe, a thing to be done by or for every disciple, yet conveys no definite idea of what is to be done. We are not now inquiring what that meaning is: every one who attempts to translate the word of God is bound to judge for himself on that point. Let him so judge, and give the result of his judgment."

To all which we cheerfully assent.

CHAPTER IV.

ENGLISH TRANSLATORS.

ARGUMENT 4.—No English translator, known to me, has at any time translated any word of the *Bapto* family by the words, *sprinkle, pour,* or *purify.*

By English translators, we understand those who have made into our vernacular a translation of any of the books of the Apostolic writings, or of the whole volume. In the late London Hexapla, which lies before me, first published by Baxter, London. 1841, there are the six most prominent English versions; viz. that of Wicklif, A. D. 1380; Tyndale, 1584; Cranmer, 1539; Geneva, 1557; Anglo Rhemish, 1582; Authorized, 1611. Besides these six versions, of most distinguished fame, I have more than as many others of much respectability; and some of them, upon the whole, of equal literary merit,—such as Doddridge's, Thompson's, Wesley's, Penn's, the Anonymous, Campbell's Four Gospels, McKnight's Epistles, Stuart's version of the Romans and Hebrews—works of much merit, besides some others of minor fame, not including a Baptist version, which, although I am in many points better pleased with it than with the common, I deem it improper to admit into this class of witnesses. Now, of some fifteen complete versions on my shelf, besides several partial ones, not one has ever translated any word of the *Bapto* family by the words, sprinkle, pour, or purify.

But I make my appeal, not only to the translations themselves, but to the authors of them,—to as many of them, at least, as

have written or spoken freely on the subject, to whose writings and opinions we have had access, directly or indirectly. William Tyndale: "*The plunging into water* signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam; and the *pulling out again* signifieth that *we rise again* with Christ in a new life." Beza: "*Baptizein* does not signify to wash but by consequence: for, properly, it signifies to immerse for the sake of dyeing or tinging."—Vol. ii. p. 27, 28. The translators of the common version were all, or nearly all, genuine Episcopalians, and, at the very time they made the version, were accustomed to use a liturgy which made it the minister's duty, in the sacrament of baptism, "to take the child and dip it in the water" contained in the font. I have seen copies of James' version, printed in 1611, which contain the psalms and the service of the church, in which frequent allusions are made to immersion, all indicative of the fact that it was then regarded as the primitive and proper baptism; consequently, these translators accepted the king's appointment and restrictions, to retain baptize and baptism, rather than translate them, and on no occasion favoured the innovation of sprinkling by any rendering, or note marginal, in that translation.

Doddridge, on Acts viii. 38, says, "Baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels with him in his baggage on such a journey through so desert a country—a precaution absolutely necessary for travellers in these parts, and never omitted by them."* On Romans vi. 4, Doddridge repeats the same views, saying—"It seems the part of candour to confess, that here is an allusion to the manner of baptizing by immersion, as most usual in these early times." Of course, then, this erudite and pious Congregationalist could never render any member of this family by any word intimating any action different from immersion.

McKnight, also, not only in his Epistles, but also in his Harmony, bears witness to the true and proper meaning of the word.

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* See Dr. Shaw's Travels, Preface, p. 4.

He substitutes dip for wash in Mark vii. 4: For when they come from market, except they dip themselves, they eat not.*

The divers washings of the ninth of the Hebrews, common version, he translates into divers immersions, and thus restores two of the mistranslations of *baptize* back to their proper meaning. In his comments on Rom. vi. and Col. ii., and in many other passages, he boldly asserts immersion as the proper baptism, practised and taught in the primitive age:

"In baptism, the rite of initiation into the Christian Church, the baptized person is buried under the water, as one put to death with Christ on account of sin, in order that he may be strongly impressed with a sense of the malignity of sin, and excited to hate it as the greatest of evils, ver. 3. Moreover, in the same rite, the baptized person being raised up out of the water, after being washed, he is thereby taught that he shall be raised from the dead with Christ, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holiness, ver. 4, 5. Farther, by their baptism, believers are laid under the strongest obligations to holiness, because it represents their *old man*, their old corrupt nature, as crucified with Christ, to teach them that their body, which sin claimed as its property, being put to death, was no longer to serve sin as its slave."

"Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. 1, at the beginning, he submitted to be baptized, that is, to be *buried under the water* by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection. See Col. ii. 12, note 1. Perhaps also it is a commemoration of Christ's baptism.

"He tells the Romans, that since they were *planted together in the likeness of his death*, namely, when they were baptized, *they shall be also* planted together *in the likeness of his resurrection*, by being raised to a new life in the body at the last day.

"The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection."

"*Being buried with him in baptism.* Christ began his ministry with receiving baptism from John, to show in an emblematic manner, that he was to die and to rise again from the dead. And after his resurrection, he commanded his disciples to initiate mankind into his religion, by baptizing them, as he himself had

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* Sec. 64, p. 352.

been baptized, to show, that although they shall die, like him, through the malignity of sin, yet, as certainly as he rose from the dead, believers shall be raised at the last day, with bodies fashioned like to his glorious body. Wherefore, his disciples having been baptized, as he was, and for the very same purpose, they are fitly said to be *buried* with Christ in baptism: and in baptism to be *raised* with him."

"The circumcision which Christ performs, being accomplished by the influence of the doctrines of the gospel on the minds of believers; and their belief of these doctrines being founded on their belief of the resurrection of Christ, their belief of that great miracle is justly represented as the means, whereby they are raised out of the water of baptism new creatures, who, as the apostle observes in the next verse, are, like Christ, to be raised at the last day, to an eternal life in the body."*

Dr. George Campbell need scarcely be named in this place, inasmuch as his views of *baptizo* and *baptismos* are so clearly, fully, and repeatedly declared. A single passage from him is all that we shall quote at present:

"'Undergo an immersion like that which I must undergo,' *to baptisma ho ego baptizomai baptisthenai*. English translation: To be baptized with the baptism that I am to be baptized with. The primitive signification of *baptisma* is *immersion*: of *baptizein*, to *immerse*, *plunge*, or *overwhelm*. The noun ought never to be rendered *baptism*, nor the verb *to baptize*, but when employed in relation to a religious ceremony. The verb *baptizein* sometimes, and *bapteia*, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words, *to dip*, *to wash*, *to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages."

"The word *baptizein*, both in sacred authors and classical, signifies, *to dip*, *to plunge*, *to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *en udati*, *en to Iordane*. But I should not lay much stress on the preposition *en*, which, answering to the Hebrew *beth*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are

* Boston Ed. 1810, six vols. Vol. i. p. 283. Also, on Rom. vi. 4, 5, p. 288. Again, vol. iii. p. 520 and 521.

said *anabainein*, to *arise*, *emerge*, or *ascend*, Matthew iii. 17, *apo tou udatos*, and Acts viii. 39, *ek tou udatos*, *from* or *out of the water*. Let it be observed further, that the verbs *raino* and *rantizo*, used in Scripture for *sprinkling*, are never construed in this manner. *I will sprinkle you with clean water*, is in the Septuagint, *Rainō eph' humas katharon hudor*, and not as *baptizo* is always construed. *Rainō humas en katharo udati*. See also Ex. xxxix. 21. Leviticus vi. 27. xvi. 14. Had *baptizo* been here employed in the sense of *raino*, *I sprinkle*, (which, as far as I know, it never is, in any use, sacred or classical,) the expression would doubtless have been *Egō baptizo eph humas udor*, or *apo tou udatos*, agreeably to the examples referred to. When, therefore, the Greek word *baptizo* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."*

Beza observes, on Mark vii. 4: "Christ commanded us to be baptized: by which word, it is certain, immersion is signified: *baptizesthai*, in this place, is more than *niptein*; because *that* seems to respect the whole body, *this* only the hands. Nor does *baptizein* signify to wash, except by consequence; for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water, which is the external ceremony of baptism. *Baptizo* differs from the verb *dunai*, which signifies to plunge in the deep and to drown."

After such testimonies as the above, it would seem superfluous to add from Wesley such concessions as his remarks on Rom. vi. 4: "We are buried with him," &c. "Alluding here to the ancient manner of baptizing by immersion;" or to the concessions of Stuart, who has said:

"That the Greek fathers, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem to be capable of a denial. That they might be confirmed in their view of the import of this word, by common usage among the Greek classic authors, we have seen in the first part of this dissertation.

"For myself, then, I cheerfully admit, that *baptizo* in the New Testament, when applied to the rite of baptism, does in all probability involve the idea, that this rite was usually performed by immersion, but not always."

* Campbell's Dissertations, vol. iv. p. 128, and p. 24.

Evident, then, it is, not only that the English translators did not even translate *baptizo*, or its lineage, by the words *pour*, *sprinkle*, or *purify*, but that they *could* not so translate them from their knowledge of the ancient customs and the classic and sacred use of these terms.

Thus, then, we have, by a new, distinct, and independent class of witnesses, of the highest celebrity for eminent literary attainments and for highly cultivated and refined conscientiousness, furnished another argument in proof of our first proposition, which, without regard to any other, would seem sufficient to establish it beyond the possibility of refutation. For, will not that distinguished doctor, Common Sense, whom all believe, naturally conclude that so many learned, conscientious, and religious men, having so much at stake themselves, continually sprinkling in the name of the Lord, would, if they could, have given some countenance to their own favourite practice, by translating some one or more of these one hundred and twenty-six occurrences of these terms in a way favourable to their own beloved practice. Certain it is, then, that their practice had some other foundation than the meaning of the word in the apostolic commission, concerning which foundation we may hereafter speak.

CHAPTER V.

ARGUMENT 5.—*Reformers, Annotators, Paraphrasts, and Critics.*

OUR fifth argument in support of this proposition shall consist of the testimony of reformers, annotators, paraphrasts, and critics, touching the meaning of the terms in dispute, and the ancient usage,—selected from those only who favoured sprinkling or pouring as a more convenient, comfortable, and polite usage.

At the head of the list, we must place Luther.

In the 5th of the Smalcald articles drawn up by Luther, he says, "Baptism is nothing else than the word of God with immersion in water."

"Baptism is a Greek word, and may be translated *immersion*, as when we immerse something in water, that it may be wholly

covered. And although it is almost wholly abolished, (for they do not *dip* the whole children, but only pour a little water on them,) they ought nevertheless to be wholly immersed, and then immediately drawn out: for that *the etymology of the word seems to demand.*" "Washing of sins is attributed to baptism; it is truly, indeed, attributed, but the signification is softer and slower than it can express baptism, which is rather a sign both of death and resurrection. Being moved by this reason, I would have those that are to be baptized, to be altogether dipt into the water, as the word doth sound, and the mystery doth signify."*

Calvin: "The word *baptizo* signifies to immerse, and it is certain that immersion was the practice of the ancient church."†

Grotius: The great Grotius says, "That this rite was wont to be performed by immersion, and not by perfusion, appears both by the propriety of the word and the places chosen for its administration, John iii. 23, Acts viii. 38, and by the many allusions of the Apostles, which cannot be referred to sprinkling, Rom. vi. 3, 4, Col. ii. 12. The custom of perfusion or aspersion seems to have obtained some time after, in favor of such who lying dangerously ill were desirous to dedicate themselves to Christ: These were called *Clinics* by other Christians. See Cyprian's Epistle to Magnus to this purpose. Nor should we wonder that the old Latin fathers use *tingere* for *baptizare*, seeing the Latin word *tingo* does properly and generally signify the same as *mergere*, to immerse or plunge."‡

Dionysius Petavius: "And indeed," says he, "immersion is properly styled *baptismos*, though at present we content ourselves with pouring water on the head, which in Greek is called *perixusis*, that is, perichysm, if I may so Anglicize, but not baptism."

Casaubon: "For the manner of baptizing," says he, "was to plunge or dip them into the water, as even the word *baptizein* itself plainly enough shows, which, as it does not signify *dunein* to sink down and perish, neither certainly does it signify *epipolazein*, to swim or float a-top; these three words, *epipolazein, baptizein, dunein*, being very different."

Vitringa: "The act of *baptizing* is the immersion of believers in water. This expresses the force of the word."§

Salmasius: "*Baptism* is immersion, and was administered in former times according to the force and meaning of the word."‖

Hospinianus: "Christ commanded us to be baptized; by which it is certain immersion is signified."¶

Zanchius: "The proper signification of *baptize* is to immerse, plunge under, to overwhelm in water."

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* Op. vol. i. 336.
† Instit. b. 4. s. 15.
‡ Math. iii. 6. Gale.
§ Aphor. Sanct. Theol. Aphoris. 884.
‖ De Cæsarie Virorum, p. 669.
¶ Hist. Sacram. l. ii. c. i. 30.

Alstedius: "To *baptize* signifies only to immerse; not to wash, except by consequence."

Witsius: "It cannot be denied that the native signification of the words *baptein* and *bapteizein* is to plunge, to dip."*

Gurtlerus: "To *baptize*, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. *Baptismos en Pneumati hagio*, baptism in the Holy Spirit, is immersion into the pure waters of the Holy Spirit: for he on whom the Holy Spirit is poured out, is, as it were, immersed into him. *Baptismos en puri*, 'baptism in fire,' is a figurative expression, and signifies casting into a flame, which, like water, flows far and wide; such as the flame that consumed Jerusalem. The thing commanded by the Lord, is baptism; immersion into water."†

Baddaeus: "The words *baptizein* and *baptismos* are not to be interpreted of aspersions, but always of immersion."‡

Ewing, of Glasgow: "*Baptizo*, in its primary and radical sense, I cover with water. It is used to denote, 1st. I plunge, or sink completely under water."

Leigh: "The native and proper signification of it [*baptize*] is, to dip into water, or to plunge under water."

Bossuet: "To baptize signifies to plunge, as is granted by all the world."

Vossius, as quoted by Gale: "The great Vossius speaks exactly to the same purpose, and, indeed, almost in the same words; for without ever taking the least notice of *lavo*, or the like, he expressly says, that *bapto* and *baptizo* are rendered by *mergo* or *mergito*, and *tingo*, yet they properly signify *mergo:* and *tingo* only by a metalepsis, *i. e.* as *tingo* implies *mergo:* and, therefore, he adds, tinging follows immersion, and is done by it."

Venema: "The word *baptizein*, to baptize, is nowhere used in the Scripture for sprinkling."§

Bloomfield: "There is here [Rom. vi. 4] plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmuller, that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evident a reference to the mystic sense of baptism."

Scholz, on Matt. iii. 6: "Baptism consists in the immersion of the whole body in water."

Augusti: "The word baptism, according to the etymology and usage, signifies to immerse, submerge, &c., and the choice of the word betrays an age in which the later custom of sprinkling had not been introduced."

Buttman, in his Larger Grammar, simply puts down, "*bapto*, to immerse."

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* In. His. Ecc. p. 138. † Institut. Theo. cap. xxxiii. §§ 108, 109, 110, 125.
‡ Theolog. Dogmat. l. v. c. i. § 5. § Vol. p. 5.

Edinburgh Reviewers of Carson's work: "They tell me (says Mr. Carson) that it was unnecessary to bring forward any one of the examples to prove that the word signifies *to dip*,—that I might have commenced with this as a FIXED POINT UNIVERSALLY ADMITTED."

Before dismissing this host of witnesses, *sine die*, while we have the Greek lexicographers, Greek classics, *Bible translators*, reformers, annotators, paraphrasts, and critics before us, all concurring with perfect unanimity in giving to *baptizo*, the word in the apostolic commission, the primary and proper meaning of *dip, immerse, plunge*, and no other figurative or rhetorical meaning incompatible therewith, I shall, to relieve the reader from so much attention to the mere documentary details of evidence, institute an argument on one philological fact, or law of language, which not only gives a satisfactory reason for this truly marvellous concurrence, but also itself constitutes a new argument, so far, at least, as to show that this word never can have but one meaning. The force of this argument requires only a concession which no man can refuse, namely, that *baptizo* once signifies to dip or immerse. This point conceded, and, according to the law in such cases, it must always signify to *dip*.

Mr. Carson, one of the most acute and able critics on this subject, affirms that words of mode have but one meaning, and that *baptizo* is a verb of mode. To that canon I unhesitatingly assent. It is incontrovertibly true. Still, whether *baptizo* be a word of mode may be questioned. It is, indeed, denied by some, and although without proper evidence, still, in this case, it is to my mind objectionable, for two reasons:—1st. In the profound policies of the more ingenious Pedobaptists, the whole controversy concerning the baptismal action was converted into a mere question of mode. The less educated and unsuspecting Baptists were ensnared by it; and, as their more prudent opponents designed, for some two centuries there have been on the theatre no less than three modes of baptism. One baptism with three modes! A grand ecclesiastical hoax! All have been entrammelled by it. And yet, like the lunar hoax, it only required a single reflection to annihilate it. Translate the one baptism and the three modes by their proper significants, and the sophistry is exposed. One immersion by any one of the modes, sprinkling, pouring, or immersing! Or substitute one pouring, by the mode of immersion, sprinkling, or pouring!!, I do not

recollect to have ever seen this sophism exposed before my debate with Mr. Walker, in June, 1820.

But, in the second place, it may be asked, of what action is immersion the mode? It is not necessarily, but accidentally a mode of washing, because there is neither soap nor water in *baptizo*. It is not necessarily a mode of staining, dyeing, colouring, purifying, any more than of polluting, burning, or destroying. Of what general action is it, then, the mode? ! It may, indeed, be perchance a mode of cleansing, purifying, washing, colouring, &c., but only by accident, and not from necessity. For these two reasons, I am unwilling, under all the ordinary circumstances of this case, to adopt the definition that "*baptizo is a word of mode.*" I would rather say, it is a word of *specific* action.

All verbs of action are either *generic* or *specific*. They indicate indefinite or definite action. There is nothing, for example, specific in the words cleanse, wash, purify, sanctify, go, come, &c. There is nothing specific in the word travel; but there is in the words ride, walk, swim, sail. There is nothing specific in the word move; but there is in creep, run, hop, leap, fly, &c. Now, as Dr. G. Campbell has well observed, "There is a great difference between the mention of any thing as a *duty*, especially of that consequence that the promises or threats of religion depend on the performance or neglect of it, and the bare recording of an event as *fact*; as in the former *the words ought to be as special as possible*, that there may be no mistake in the application of the promise, no pretence for saying that more was exacted than was expressed in the conditions; but in relating facts, it is often a matter of indifference whether the terms be *general* or special."*

In the judgment, then, of this greatest and soundest of biblical critics, *baptizo* ought to be a specific term, and not one of vague, indefinite, or generic sense. And that it is so, a little reflection, methinks, will render most apparent to all. Something was to be done into the name of the Father, &c. This is of itself evidence that the action was specific; for, if the name into which it was to be performed was specific, certainly it is as important that the action itself should have been specifically commanded. Nay, had it not been *specifically* commanded, how could the

* Four Gospels, vol. i. dis. 6, par. 2, § 20.

ordinance be obeyed? He could not possibly mean "*purify* them," for the Messiah, having presented no form of purification, could not have expected obedience, unless he had specified the action to be done.

But there is no need of any other proof that *baptizo* indicates a specific act, than the two facts:—1st. That it is to be applied to all manner of subjects or substances,—to wine, oil, blood, water, sand, debt, grief, sorrow, spirit: and that it signifies to dip, at least, sometimes, says the whole learned world. Now, a word that once signifies to immerse, never can signify to pour or sprinkle; because no three acts are more specifically different than these; and because it is essential that a specific term have but one meaning: for example, if to walk and to ride were both indicated by the same word, who, on hearing that word, could know which action was performed? If, then, *baptizo* once mean dip, it never can mean sprinkle, pour, or purify, unless these actions are identically the same.

So obvious is this, that a person might risk even his life upon the fact that, if immersing a person was a capital offence, and if A B, when charged with it by the judges, proves that he only sprinkled water upon him, there is not a jury of twelve men *compos mentis* in America that will not exonerate him from the crime. This view of the subject is susceptible of much amplification. But we have space only to state it in unambiguous terms. *Baptizo* means to dip, by consent of the whole world, and being a specific word, it never can have but one meaning, just as the word sprinkle never can mean to dip.

CHAPTER VI.

ARGUMENT 6.—*English Lexicographers, Encyclopedias, and Reviewers, of the Pedobaptist School.*

OUR sixth argument shall consist of a few testimonies from some of our most eminent English lexicographers, encyclopedias, and reviews, of the Pedobaptist school.

Richardson, the most learned of English lexicographers, interprets the word *baptizo* and its family thus: "To dip, or merge

frequently, to sink, to plunge, to immerge." He concludes his long list of quotations with a few lines from Cowper—

> Philosophy, baptized
> In the pure fountain of eternal love,
> Has eyes, indeed, and viewing all she sees
> As meant to indicate a God to man,
> Gives him his praise, and forfeits not her own.
>
> *Cowper's Task, Book* 3.

Dr. Johnson, in his Dictionary, says, "To baptize is to christen, to administer the sacrament of baptism to one. Baptism, an external ablution of the body, with a certain form of words." This surely is popular and ecclesiastic enough. But, as quoted by Boswell, he says—

"Dr. Johnson argued in defence of some of the peculiar tenets of the church of Rome. As to giving the bread only to the laity, he said, "They may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute *sprinkling* in the room of the *ancient baptism*."*

The Monthly Reviewers of England say—

"We acknowledge there are many authorities to support it [immersion] among the ancients. The word *baptize* doth certainly signify immersion, absolute and total immersion, in Josephus and other Greek writers. * * * The examples produced, however, do not exactly serve the cause of those who think that a few drops of water sprinkled on the forehead of a child, constitutes the essence of baptism. In the Septuagint, it is said that Nebuchadnezzar was baptized with the dew of heaven; and in a poem attributed to Homer, called The Battle of the Frogs and Mice, it is said that a certain lake was baptized with the blood of a wounded combatant—(*Ebapteto d aimati limne porphureo.*) A question has arisen, in what sense the word baptize can be used in this passage. Doth it signify immersion, *properly* so called? Certainly not: neither can it signify a partial sprinkling. A body wholly surrounded with a mist; wholly made humid with dew; or a piece of water so tinged with and discolored by blood, that if it had been a solid body and dipped into it, it could not have received a more sanguine appearance, is a very different thing from that partial application which in modern times is supposed sufficient to constitute full and explicit baptism. The accommodation of the word *baptism* to the instances we have referred to is not unnatural, though highly metaphorical; and may be resolved into a trope

* Life of Johnson, vol. 2, p. 499, 509.

or figure of speech, in which, though the primary idea is maintained, yet the mode of expression is altered; and the word itself is to be understood rather *allusively* than *really*; rather *relatively* than *absolutely*. If a body had been baptized or *immersed*, it could not have been more wet than Nebuchadnezzar's; if a lake had been *dipped* in blood, it could not have put on a more bloody appearance.

"Hitherto the Antipedobaptists [or Baptists] seem to have had the *best* of the argument on the mode of administering the ordinance. The most explicit authorities are on their side. Their opponents have chiefly availed themselves of *inference, analogy,* and *doubtful construction.*"*

It is due to our opponents, that when we quote their special pleaders, we ought to give their testimony on both sides.

Chambers' Cyclopædia, or Dictionary of Arts and Sciences: London, 1786. "Baptism, in Theology: formed from the Greek *baptizo*, of *bapto—I dip or plunge*, a rite or ceremony by which persons are initiated into the profession of the Christian religion.

"The practice of the Western Church is to sprinkle the water on the head or face of the person to be baptized, except in the Church of Milan, in whose ritual it is ordered that the head of the infant be plunged three times into the water; the minister at the same time pronouncing the words, 'I baptize thee in the name of the Father, the Son, and the Holy Ghost'—importing that by this ceremony the person baptized is received among the professors of that religion, which God, the Father of all, revealed to mankind by the ministry of his Son, and confirmed by the miracles of his Spirit. A triple immersion was first used, and continued for a long time: this was to signify either the three days that our Saviour lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it: it was thought proper to plunge but once. Some are of the opinion, that sprinkling in *baptism* was begun in cold countries. It was introduced into England about the beginning of the ninth century. At the Council of Celchyth, in 816, it was ordered that the priest should not only sprinkle the holy water upon the head of the infant, but likewise plunge it in the bason. There are abundance of ceremonies delivered by ecclesiastical writers, as used in baptism, which are now disused; as the giving milk and honey to the baptized, in the East; wine and milk in the West, &c.

"The opinion of the necessity of baptism in order to salvation, is grounded on these two sayings of our Saviour: 'He that believeth and is baptized, shall be saved;' and, 'Except a man be

* Monthly Review, vol. lxx. p. 496.

born of water and of the Spirit, he cannot enter into the kingdom of God.'"

Brande's Cyclopedia: New York, 1843. "Baptism, (Gr. *bapto*, I dip.) The rite of initiation into the community of Christians, ordained by Christ himself, when he commissioned his Apostles to go and baptize all nations in the name of the Father, the Son, and the Holy Ghost.

"Baptism was originally administered by immersion, which act is thought by some to be necessary to the sacrament. It is not clear, however, even in the Scripture History, that this ceremony was always adhered to. At present, sprinkling is generally substituted for dipping, at least in northern climates."

Taylor's Calmet. "Baptism is taken in Scripture for sufferings: 'Can ye drink of the cup that I drink of, and be baptized with the baptism which I am baptized with?' Mark x. 38. And Luke xii. 50, 'I have a baptism to be baptized with, and how am I straitened till it be accomplished?' We find traces of similar phraseology in the Old Testament, (Ps. lxix. 2, 3,) where waters often denote tribulations; and where, to be swallowed up by the waters, to pass through great waters, &c., signifies to be overwhelmed by misfortunes.

"There is a very sudden turn of metaphor used by the Apostle Paul, in Rom. vi. 3-5. 'Know ye not that so many of us as were *baptized* into Jesus Christ were *baptized into his death?* therefore we are *buried with him by baptism into his death* —that we should walk in newness of life. For if we have been *planted together* [with him] *in the likeness of his death*, we shall be also planted in the likeness of his resurrection.' Now what has *baptism* to do with *planting?* Wherein consists their similarity, so as to justify the resemblance here implied? In 1 Peter iii. 21, we find the Apostle speaking of baptism, figuratively, as 'saving us:' and alluding to Noah, who long lay buried in the ark, as corn long lies buried in the earth. Now, as after having died to his former course of life in being baptized, a convert was considered as rising to a renewed life, so, after having been separated from his former connections, his seed-bed, as it were, after having died in being planted, he was considered as rising to renewed life also."

Edinburgh Encyc. "In the time of the Apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted only in the case of the sick, who could not leave their beds. In this case, sprinkling was substituted, which was called *clinic baptism*. The Greek church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the thirteenth century, the mode

of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted."

These we deem a fair specimen of this species of testimony. To these many more might be adduced, but without increasing authority. Amongst these Encyclopedias and Dictionaries are the chief standards and originals of the modern. Most of the Dictionaries commonly in use, like Webster and Walker, give no meaning of the terms but that in common use. With them they mean what modern practice says, to christen, to sprinkle, or to immerse. The elder ones, before the controversy became so warm, gave the original and proper meaning of this much and long litigated word.

CHAPTER VII.

ARGUMENT 7.—Words used in construction with *Baptizo, Raino, Rantizo, Cheo,* and *Louo,* such as *epi, en, eis, ek, apo.*

OUR seventh argument, in development and confirmation of the true meaning of *baptizo*, is derived from the words used in construction with it, as contradistinguished from all its rivals, *raino, cheo, louo,* and the prepositions, *epi, en, eis, ek, apo,* used in construction with them.

We shall commence with *epi*, the word essential to the use of *raino, rantizo,* and that family. For the reasons already given, we are obliged, in positive laws and precepts, to take all the words in their primitive, proper, or common, and not in their figurative and peculiar significations. *Epi* frequently signifies *on* or *upon; en,* generally, in; *eis,* into; *ek,* of, out of, or from; and *apo,* from. But we have a shorter and more satisfactory way of ascertaining the use and import of these prepositions than the more common method of comparing all their occurrences: We take them and their principals together. For in this way there is less room for false and inconclusive reasoning, and the most illiterate may thus comprehend them. We shall illustrate this by taking *raino,* and its compound *perirraino,* and *epi,* together, and *bapto* and *baptizo,* with *en* and *eis,* as they are found in common usage. I assert, then, that for some reason *raino* and *epi*

agree together; *baptizo* and *en* also agree together; but *raino* and *en*, or *baptizo* and *epi*, so perfectly disagree, as never to be found construed in amity in any Greek author, sacred or profane.

1. *Perirranei epi ton katharisthenta*, sprinkle the blood upon him to be cleansed, Lev. xiv. 7. 2. *Perirranei epi teen oikian*, sprinkle upon the house, Lev. xiv. 51. 3. *Ranei epi hilasterion*, he shall sprinkle it upon the mercy-seat, Lev. xvi. 14. This phrase occurs the second time in the same verse. *Perirranei epi ton oikon*, he shall sprinkle it upon the house; *epi ta skeua*, upon the furniture; *epi tas psuchas*, upon the persons. The same idiom is here found three times in one verse, Num. xix. 18. Again, in the 19th verse, *Perirranei epi ton akatharton*, he shall sprinkle it upon the unclean. Again, Ezek. xxxvi. 25. *Rano epi humas katharon hudoor*, I will sprinkle upon you clean water. In construction, then, with the person upon whom water is sprinkled, the verb *raino* is followed by *epi;* never by *en* or *eis*. A sprinkles water, blood, oil, dust, or ashes *upon B;* but never sprinkles B *in* blood, oil, dust, &c.: whereas, *baptizo* in such cases is followed by *en* and *eis;* never by *epi*. A immerses B, not *upon*, or with, but *in* water. This is a most convincing fact that *baptizo*, occurring eighty times in the New Testament, is never construed with *epi*, nor *raino* with *en* or *eis*. *Baptizo* is frequently construed with *en* and *eis*, and *raino* with *epi;* but they never interchange these particles. A shadow does not more naturally accompany an object standing in the sunshine, in this latitude, than does *epi* accompany *raino*, and *en*, *baptizo*, in the cases described.

All this is equally true in the case of *cheo*, to pour. The object on which water or any thing is poured, is designated by *epi;* never by *en*. The thing poured or sprinkled always follows the verb to pour or sprinkle: the person is always preceded by *upon*. Neither of these facts ever occurs in the case of *baptizo*. In that case, the person follows the verb; and the material in which the action is performed is always preceded by *en*, expressed or understood. Hence, the uniform construction in the one case is, "I immerse B *in water;*" in the other case, the construction is, "I pour, or sprinkle water *upon* B." Not more clearly different are these two constructions in English than they are in Greek. Indeed, the object immersed is never governed by a preposition; the object sprinkled or poured is always governed by a preposition.

The actions, then, in the original are just as distinct as are the words *baptizo, cheo, raino*, and their respective constructions.

Louo, to wash, is by some supposed to be identical with *baptizo*. They imagine that because *baptizo* is metaphorically rendered by *louo*, to wash, in a few instances, they must be identical in meaning. But such is not the fact. *Baptizo* is sometimes figuratively rendered by *louo;* but *louo* is never rendered by *baptizo!* Hence *louo* and *baptizo*, and their representatives, to *wash* and to *baptize*, are not convertible terms. But, in the definition of words, the word defined and the definition must in all cases be convertible, if the definition be a correct one. Hence, *baptizo* does not mean to *wash*, except by accident, metonymically. To one accustomed to read the New Testament with a critical eye, these are facts which clearly forbid such an assumption. For instance, *louo* and *baptizo* occur in the same sentence, and sometimes in the same clause of a sentence, in direct contradistinction. Thus, in the case of the jailer, Acts xvi.: "He *washed* their stripes and was baptized." And Ananias said to Paul, "Arise, be *baptized*, and *wash* away thy sins."

It is not said, be washed, and then wash away thy sins. It does not say, "he washed their stripes, and was washed himself and all his family." These examples most satisfactorily demonstrate that the Apostles never used *baptizo* and *louo*, or immerse and wash, as convertible or equivalent terms. Baptism, is, therefore, not washing; nor washing, baptism; in virtue of the meaning of the original terms. *Rantizo* and *louo* are as inimical as *baptizo* and *louo*, for we find them standing in the same clause together. Thus, Paul—"Having your hearts *sprinkled* from an evil conscience, and your bodies *washed* with clean water." Sprinkling and washing are, therefore, as inconvertible as immersion and washing.

The precision of the Greek language, and its uniformity in the use of words in general, and of some words in particular, is truly remarkable. The Greeks that spoke and wrote during the last three hundred years of the Jewish dispensation, had three words usually translated *wash*. These are, *nipto, louo, pluno*. They never, in sacred use, confound them. These three represent three kinds of washing, and, consequently, one of them is never substituted for the other. *Nipto*, I have found thirty-four times in the Greek scriptures of both institutions; *pluno*, seventeen times; and *louo*, twenty-five times. The first has respect

to the hands and feet; the second, to garments and to polluted persons and things: and the third, to persons and things, whether polluted or not.* Bathing, the medicinal use of water, and cleansing from legal impurities, are set forth by *louo*. Hence Naaman, the leper, when commanded to bathe (*louo*), dipped himself in the Jordan seven times. I have never found *epi* in construction with *nipto*, *louo*, or *pluno*, any more than with *baptizo*. We find *en*, however, in construction with them all: because the hands, feet, face, person, and garments might all be washed *in* some liquid, but not *upon* it.

The congruity of things, therefore, calls for certain prepositions in construction with verbs of action; and these go very far to settle any thing doubtful in the acceptation of the principal word in any given passage. Now, as *baptizo* has frequently both *en* and *eis* construed with the liquid or material used in the ordinance, and *raino* and *cheo* never, follows it not that these prepositions demonstrate a meaning in these words wholly incompatible with each other, so far as action is concerned?

It is as impossible either to pour or sprinkle a man *into* or *in* a river, as it is to immerse him upon it, or to immerse water upon him. It is, therefore, offering the grossest violence to all the laws of congruous construction to attempt to translate *baptizo* by sprinkle, pour, or purify; or *raino* and *cheo* by immerse, plunge, or overwhelm. The best lexicography, both of the principals and their usual retinue of particles and circumstances, peremptorily forbids such liberties. Concerning *ek* and *apo*, we shall say something in our next argument.

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* See the following references:—

Nipto is found, Gen. xviii. 4; xix. 2; xxiv. 32; Ex. xxx. 19, 20, 21; Gen. xl. 24, 31; Deut. xxi. 6; Judg. xix. 21; 1 Sam. xxv. 41; 2 Sam. xi. 8; 2 Chron. iv. 8; Ps. xxvi. 6; lviii. 10; lxxiii. 13; Canticles v. 3. In the New Testament, Matt. vi. 17; xv. 2; Mark vii. 3; John ix. 7; xiii. 11; xi. 15; xiii. 5, 6, 8; viii. 8, 10, 12; xiv. 14; 1 Tim. v. 10. In all these places, wash hands, feet, or face, and nothing else. *Pluno* is found, Lev. vi. 27; xiii. 54, 55, 58; xiv. 8, 9; xvii. 16; 2 Chron. iv. 6; Ps. li. 2, 7; Jer. ii. 22; iv. 14; Gen. xlix. 11; Isa. iv. 4; Ezek. xvi. 9; Rev. vii. 14. *Louo*, Lev. xiv. 8; Deut. xxiii. 11; Lev. xiv. 8; xvii. 16; xv. 16; xvi. 4, 24; xxii. 6; Ex. xxix. 4; xl. 12; ii. 5; Ruth iii. 5; 2 Kings v. 10, 12, 13; ix. 30; Isa. i. 16; 2 Sam. xii. 20; Ezek. xvi. 4, 9; Acts ix. 37; xvi. 33; 1 Cor. vi. 11; Heb. x. 22; 2 Peter iii. 22.

CHAPTER VIII.

ARGUMENT 8.—The places where Baptism was anciently administered.

OUR eighth argument is derived from the places where the ordinance of baptism was anciently administered; which will still farther develop the force of the prepositions in construction with *baptizo*.

Baptism was first administered in rivers. The first Baptist, during his public ministry, spent much of his time on the banks of the Jordan. Thither resorted to him "all Judea and Jerusalem, and were baptized of him in the Jordan, confessing their sins." They were not baptized *upon* Jordan, nor were they baptized *with* Jordan, nor was Jordan baptized *upon* them; but they were baptized *in* Jordan. Our English *in* is but the adoption of the Greek *en*. The Romans borrowed their *in* from the Greeks, and we borrowed our *in* from the Romans; and all these *ins* are of one and the same signification and construction. *In* is neither *at, with,* nor *by;* except by figure. It is literally *in*. In the house, is not *at* the house, *with* the house, nor *by* the house; but *in* the house.

Now, as *epi* does not bring the Jordan upon them, and as *eis* and *en* place them in the river, the meaning of *ek* and *apo* is by necessity established as assisting the baptized to emerge out of the river.

If the liberty which Pedobaptists have taken with these prepositions, in the heat of controversy, has called forth the admiration and reproofs of their own most learned and soberminded men, why should it be thought strange that we should be astounded at the recklessness of such men as Dr. Miller of Princeton, and others, who, in defiance of their own reputation for learning and good sense, have contradicted, in express terms, all our lexicographers, translators, reformers, historians and distinguished critics, for the sake of the papal dogma of infant rantism, consecrated by John Calvin, John Knox, Theodore Beza, and their adherents.

On counting the actual occurrences of *en* in the New Testament, I find it is found 2660 times. Of this immense number of

times, though these learned doctors tell you of its two-and-twenty meanings, it is translated in your common testament 2045 times by *in*. Yet such critics as Dr. Miller, when he puts on his Pedobaptist spectacles, will have it *with* always when baptism is alluded to. John baptizes *with* water; but, when the phrase comes, *en to Jordanee*, he passes it by. He does not say, he baptized them with Jordan; but, passing it by, he says that *eis* means *at* or *to*, in such cases. Well, not having time to count over the whole book, I found in the four gospels that *eis* occurs 795 times. Of these, it is translated by *into* 372 times, and by *to*, for *into*, more than one hundred times; for to the house, to the temple, to the city, to Jerusalem, Bethany, Nazareth, &c., means into; and of 273 times *unto*, it might have been very often into; thus making, in all, 500 out of 795 occurrences.

As for *ek* and *apo*, frequently rendered *out of* and *from*, it is, on two accounts, unnecessary to speak particularly: because, first, whether they are more commonly rendered by *from*, or *out of*, avails nothing, seeing that *from*, nine times in ten, is out of, in sense. For example, from heaven, from the temple, from the city, from the grave, means out of these places, and not from the boundaries of them. In the second place, it being evident that *baptizo*, with *en* and *eis*, most certainly places the subject *in* the pool, *in* the river, or *in* the bath, *ek* and *apo* must bring them out of it.

Fancy or taste may increase indefinitely the figurative meaning of words; but the number of figurative meanings is of no philological account in fixing the common or proper meaning of any word; still less the mere connectives of speech.

The partial and one-sided mode of interpretation is nowhere more apparent than in the cavils about these prepositions. We shall produce but a single example: *Epi* and *en* will illustrate the matter. After *raino* or *cheo*, *epi* is always translated *upon*, without one demurrer in all the Pedobaptist ranks; yet *epi*, out of 920 times in the New Testament, is translated by *upon* only 158 times, that is, about once in six times: whereas, *en* is translated four times in every five by *in*. Yet to *sprinkle upon* is never cavilled at by a Pedobaptist; while to baptize, or *immerse in*, is always repudiated as an unwarrantable licence on the part of a Baptist!!

But the reason given why John baptized at Enon, one would think, ought to silence every doubt or cavil on that question.

But, alas for frail human nature! it will not always be persuaded, though one rose from the dead. Hence, although we are expressly told that John baptized at Enon, *because there was much water there*, the spirit of the sectary sets about to prove that there was not much water there, but only a few rivulets. And, if at last he is constrained to admit, that even many pools might be collected from many rivulets, he sets about finding some other use for the many rivulets and pools than for the performance of baptism. In his heated imagination, he sees all the dromedaries and camels of Arabia carrying the people to John's tent, and, that these thirsty animals, coming off their long journey, might have something to drink, the humane John, who always kept a bason and a squirt upon his table for the purpose of baptizing, pitched his tent near to Enon for the sake, not of baptizing, but of watering the caravans that flocked to his baptism. *Credat Judæus Apella, non ego.* To argue against imagination, is like arguing against love or our instinctive appetites. Still we must remark, that *polla hudata* signifies much water, and that John the Apostle uses the phrase in his writings no less than *five* times; the other instances, too, all requiring much water. The mystic mother of papal Rome sits on "many waters." Are these little rivulets, indeed! The voice of God, too, is compared to the sound of many waters! Can these be rivulets?

John, in the Hebrew and Greek style, uses *polla hudata*, in the plural form, for much water. I believe we never have *hudor* in the singular number in all the Septuagint: hence, we are confirmed in the belief that, in Jewish style, the plural form indicates much water, just as the word always indicates to us.

But does not the sentence itself refute the presumptuous construction sometimes imposed on it. Reads it not, that John *baptized* at Enon for a given reason? He did not encamp or lodge there for that reason; but he baptized there for that reason. Hence, the baptizing and the reason, *much water*, most fairly and honourably go together. John baptized at Enon for no other reason than that there was much water there.

Suppose, for example, we were told that a celebrated millwright had located on a certain creek because it contained much water, who would more honour his own understanding, he that affirms he located there for the sake of watering his stock, or for the sake of erecting mills?

As to the location of Enon, whether it were north of John's first location, some fifty miles up the river Jordan, or whether it was a stream issuing from a fountain called "*Ainyon, Doves-eye Spring,*" or whether it was a *sun*-fountain, near Salim, venerated by the old Canaanites, are questions I have neither leisure nor inclination to discuss. Robinson, in his History of Baptism, discusses such questions at great length. I refer the curious to him, and will only give a short extract from his work on the use of the words *polla hudata:*

"It is observable, that the rivers Euphrates at Babylon, Tiber at Rome, and Jordan in Palestine are all described by *polla hudata*. Jeremiah speaks of the first, and, addressing Babylon, says, 'O thou that dwellest upon *many waters*, thine end is come;' for Babylon was situated on what the Jews called *the* river, the *great* river Euphrates. The Evangelist John describes Rome, which was built on the Tiber, by saying, 'The great harlot, the great city which reigneth over the kings of the earth, sitteth upon *many waters*.' Ezekiel describes Judea and Jordan, by saying to the princes of Israel, 'Your mother is a lioness, her whelps devour men, she was fruitful by reason of *many waters;*' an evident allusion to the lions that lay in the thickets of Jordan. The thunder which agitates clouds, charged with floods, is called the voice of the Lord upon *many waters:* and the attachment that no mortification can annihilate, is a love which *many waters* cannot quench, neither can the *floods* drown. How it comes to pass that a mode of speaking, which on every other occasion signifies *much*, should in the case of baptism signify *little*, is a question not easy to answer."

To an unsophisticated mind, this passage, together with the various locations of John along the Jordan, sometimes on this side, and sometimes on that side, methinks, independent of every other argument, would refute the notion of sprinkling. But how much more, when the meaning of the word and the laws of construction, already established, assert that John's disciples were immersed in the Jordan, confessing their sins!

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CHAPTER IX.

Argument 9.—Apostolic allusions to Baptism.

Our ninth argument in proof of Proposition I. is drawn from the apostolic allusions to baptism. In Rom. vi. 4, baptism is referred to as a burial and a resurrection. See also in Col. ii. These passages read as follows: "Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead, we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi. 3–5. Again says Paul, "Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12.

Notwithstanding Prof. M. Stuart has spiritualized away any allusion to immersion in these passages, and has been followed by all that class of our American clergy who regard him as one of the ablest and most orthodox of commentators; and, notwithstanding some one or two others, who are the centres of inferior systems, concur with him:—still I would be willing to have these passages interpreted by Presbyterian, Episcopalian, and other doctors of Pedobaptism. Beginning with Calvin and ending with the greatest oracle in all the Presbyterian ranks, in Britain or America, for once, I believe I shall deliver up this passage into their hands, without note or comment.

Calvin: "*Are you ignorant.* The apostle proves that Christ destroys sin in his people from the effect of baptism, by which we are initiated into the faith of the Messiah. For we, without controversy, put on Christ in baptism, and are baptized on this condition, that we may be one with him. Paul thus assumes another principle, that we may then truly grow into the body of Christ when his death produces its own fruit in us who believe. Nay, he teaches us that this fellowship of his death is chiefly to be regarded in baptism, for washing alone is not proposed in this initiatory ordinance, but mortification, and the death of the old man; whence the efficacy of Christ's death shows itself from the moment we are received into his grace."

Barnes: "*Therefore we are buried, &c.* It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be *proved*, so as to be liable to no objection; but I presume that this is the idea that would strike the great mass of unprejudiced readers."

Locke: "We did own some kind of death by being buried under the water, which, being buried with him, *i. e.* in conformity to his burial, as a confession of our being dead, was to signify that, as Christ was raised up from the dead into a glorious life with his Father, even so we, being raised from our typical death and burial in baptism, should lead a new sort of life, wholly different from our former, in some approaches towards that heavenly life that Christ is risen to."

Wall: "As to the manner of baptism then generally used, the texts produced by every one that speaks of these matters, John iii. 23, Mark i. 5, Acts viii. 38, are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the baptist too. We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for the two later proofs, which seem to me to PUT IT OUT OF QUESTION: *One*, that St. Paul does twice, in an allusive way of speaking, call baptism a burial: *the other*, the customs of the Christians, in the near succeeding times, which, being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a total immersion."

Archbishop Tillotson: "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes, Rom. vi. 2–5."

Archbishop Secker: "Burying, as it were, the person baptized in the water, and raising him out again, without question, was anciently the more usual method; on account of which St. Paul speaks of baptism as representing both the death, burial, and resurrection of Christ, and what is grounded on them,—our being dead and buried to sin, and our rising again to walk in newness of life."

Sam. Clarke: "*We are buried with Christ in baptism, &c.* In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul, in the above mentioned similitude."

Wells: "St. Paul here alludes to immersion, or dipping the whole body under water in baptism: which, he intimates, did typify the death and burial (of the person baptized) to sin, and his rising up out of the water did typify his resurrection to newness of life."

Bishop Nicholson: "In the grave with Christ we went not; for our bodies were not, could not be buried with his; but *in baptism*, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him."

Doddridge: "*Buried with him in baptism.* It seems the part of candour to confess, that here is an allusion to the matter of baptizing by immersion."

George Whitefield: "It is certain that in the words of our text, Rom. vi. 3, 4, there is an allusion to the manner of baptism, which was by immersion, which is what our own church allows," &c.

John Wesley: "*Buried with him*—alluding to the ancient manner of baptizing by immersion."

Whitby: "It being so expressly declared here, Rom. vi. 4, and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any licence from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinici, or in present danger of death."

Macknight: "*Planted together in the likeness of his death.* The burying of Christ, and of believers, first in the water of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect, in both cases, is a reviviscence to a state of greater perfection."

Assembly of Divines: "'*If we have been planted together,*' &c. By this elegant similitude, the apostle represents to us, that, as a plant that is set in the earth lieth as dead and immovable for a time, but after springs up and flourishes, so Christ's body lay dead for a while in the grave, but sprang up and flourished in his resurrection; and we also, when we are baptized, are *buried*, as it were, in the water for a time, but after are *raised up* to newness of life."

I cannot find room for the witnesses which I could accumulate on this point. Concurrent with these are Grotius, Beza, Bloomfield, Koppe, Rosenmuller, &c. I will conclude this venerable, learned, and highly authoritative list, with the most distinguished Presbyterian preacher of our day. In the recent "Lectures on the Epistle to the Romans," the justly honoured

Thomas Chalmers, D. D. and LL. D., boldly and independently thus expresses himself, on chap. vi. 4:—

"The original meaning of the word baptism is immersion; and, though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and made progress toward the perfection of full and ripened immortality."

This is one of the best arguments for universal consumption. All do not,—all cannot understand Greek criticism. But when Paul explains baptism thus allusively, by comparing it with a burial and a planting, (as seeds in the same bed—for so *sumphutoi* intimates,) all plain, common-sense men can fully appreciate how the Apostle understood the matter. I have given no comment of my own on Rom. vi. 4; Col. ii. 12. I have given one wholly from the other side. I will only say, that when any of the Liliputians of the present day preach against this view of Rom. vi., it might be a good argument to their modesty to remind them of what Calvin and this host, down to Chalmers, have said.

After hearing these (certainly to us) impartial witnesses, it might be gratifying to some Pedobaptists to hear one of the most reckless, daring, and consequential of American doctors "*assure*" his people, that their sprinkling is just the very thing that ought to satisfy them. Dr. Miller of Princeton says:—

"I am aware, indeed, that our Baptist brethren, as before intimated, believe, and confidently assert, that the only legitimate and authorized meaning of this word is to immerse; and that it is *never* employed, in a single case, in any part of the Bible, to express the application of water in any other manner. *I can ven-*

ture, my friends, *to assure you*, with the utmost confidence, that this representation is wholly incorrect. *I can assure you*, that the word which we render baptize does legitimately signify the application of water in any way, as well as by immersion. Nay, *I can assure you*, if the most mature and competent Greek scholars that ever lived may be allowed to decide in this case, that many examples of the use of this word occur in Scripture, in which it not only *may*, but manifestly *must* signify sprinkling, perfusion, or washing in any way.

"Now, we contend that this word does not necessarily, nor even commonly, signify to immerse: but also implies to wash, to sprinkle, to pour on water, and to tinge or dye with any liquid; and, therefore, accords very well with the mode of baptism by sprinkling or affusion."

I am, in duty, bound to say, after confronting Prof. Miller of Princeton with this mighty host, that in all my readings on baptism, and they are not meagre, I have not met with any writer of any pretensions, so regardless of his own character for learning, for skill in criticism, for knowledge of language, for a strict regard to truth, for historical accuracy, whether on the subject or action of baptism, as this said Dr. Miller of Princeton. His *little* book on baptism is really one of the weakest, most puerile, most ill-natured, uncandid performances I have ever read:—the most unworthy performance for any professor in a theological school, in a denomination aspiring after literary eminence, that can well be found in the nineteenth century. I make no comments on the passages above quoted. I simply place them in contrast with his own Calvin, and all between him and his Scotch brother, Chalmers. The contrast alone is enough for one lesson.

CHAPTER X.

ARGUMENT 10.—Passages urged against immersion from the use of *baptizo* and *baptismos* in certain places.

My tenth argument shall be deduced from those passages which Pedobaptists usually urge against *baptizo* and *baptisma*, as not indicating immersion. The very passages which they quote against our views, together with their efforts at explaining them away, greatly confirm and establish our conclusions. We shall commence with Mark vii. 3, 4, and Luke xi. 38: Except they wash their hands oft, eat not. And when they come from market, except they wash (*baptisomtai*) they eat not. And many such things they hold, as the *washings* (*baptismous*) of cups, pots, brazen vessels, and beds (or couches). Luke xi. 38: The Pharisees wondered that Jesus had not washed (*ebaptisthe*) before dinner.

These washings before dinner, reported by Mark and Luke, contain the only two instances in which any part of *baptizo* is ever translated by *wash*, in the New Testament. And, fortunately, the antithesis between the washings here mentioned, indicated by the words employed in the original, and the facts stated, not only does not sustain the common version in translating both words by the same word, *wash:* but clearly intimates that the latter term, *baptizo*, ought here to have been rendered immerse. In verse 3d, it is *nipto* with *pugmee*, a word already shown to mean washing the hands, face, or feet, always when applied to the human person. This is true in every case in the Bible. Moreover, it has *pugmee*, the fist, in construction with it; that is, as Lightfoot and others interpret it, to the wrist, or so far as the fist extends. When the hand is shut, says Pollux, as quoted by Carson, the outside is called *pugmee*.* Now, as this limits the first washing, the second, being expressed by *baptizo*, and having no part of the body mentioned as its peculiar regimen, according to the usage of the Greeks, (and the Romans, in the case of *lavo*,) the whole body is meant. Hence, they dip or bathe themselves after being to market; whereas, ordinarily, they wash their hands only up to the wrist.

* Page 102.

Both Campbell and Macknight* translated the word in this passage, immerse. Some of our lexicons, such as Schleusner's, Scapula's, Stokius's, &c., quote this passage in proof that washing is sometimes the effect of immersion. The meaning of *baptisoontai*, here, as in Luke xi. 38, being thus clearly indicated, (for Luke speaks of the same custom as Mark,) we have, then, found *baptizo*, in its eighty occurrences in the New Testament, uniformly signifying immersion; and never sprinkling nor pouring.

Baptismos is also translated washing, in Heb. ix. 2, as well as in Mark vii. 4. The diverse washings of cups, pots, brazen vessels, tables, couches, persons, and things mentioned among the traditions of the elders and the institutions of the law, were for ceremonial cleansing. Hence, all by immersion; inasmuch as nothing was ever cleansed, since the world began, by sprinkling water upon it. Meantime, I assume this fact, but I will hereafter demonstrate it:—Macknight and Campbell were much more learned in the true meaning of this word than the whole college of the king's translators. Macknight translates the "*diverse washings*" of the common version by "*diverse immersions*," Heb. ix. 2.

Baptismos is never applied to the Christian ordinance,—*baptisma* generally: and, therefore, our translators never translated the latter but by baptism, and *baptismos* three times by washing. We have, then, in one hundred and twenty occurrences of *baptizo*, *baptismos*, *baptisma*, and *baptistees*, not found a single exception.

But we find *bapto*, in Daniel, in some of its flexions, twice translated *wet;* and that, too, by the dew of heaven! It was, then, a general wetting—profuse as immersion; and this metonymy, of the effect for the cause, clearly indicates that in the days of the Septuagint, the idea of sprinkling was never associated with *bapto*. Dews are more wetting in this country,—much more so in Asia, in the environs of the Euphrates,—than any Pedobaptist sprinkling since the council of Ravenna. Soaking, wetting, dyeing, colouring, and even washing, it has always been conceded, are frequent meanings of *bapto;* because, as all the dictionaries explain, these processes are accomplished by immersing. Indeed, these metaphors all go to show that immer-

* Macknight's Harmony of the Four Gospels, Mark vii.

sion was the proper and fixed meaning of the term; for, unless things were covered in some way, they could neither be dyed, coloured, washed, soaked, or even thoroughly wet.

But it is frequently urged, with great vehemence, that the baptism of the Holy Spirit, promised in the New Testament, was said to be accomplished by pouring out of the Spirit; and, hence, *pouring* is the true baptism! This passes for conclusive logic with thousands; and yet nothing is much more preposterous. There can, possibly, be no analogy between the pouring of water and the pouring out of the Spirit. There is no resemblance between the *Spirit* and *water;* and, consequently, there can be none in the pouring of them out. But the Spirit of God is compared to a well of water springing up within us. Is that baptism, by the force of comparison? If so, the Spirit is compared to the wind *blowing;* and it is compared to a person *breathing* upon another, &c. Shall we, then, say that any, or all of these, are supposed to resemble baptism? Many other such phrases there are; and, certainly there is as much propriety in supposing that *breathing, blowing,* or *springing up* are quite as analogous to baptism as pouring out; and that, if pouring be baptism, then are breathing, blowing, and springing up, baptism!!

But pouring out of the Spirit is never called baptism. It is, strictly, the preparation for it: just as the tanner or the fuller pours out water into his vat, in order to prepare for immersing into it the subjects of these processes. So God poured out the gifts of the Spirit most copiously on Pentecost, that the disciples might be subjected to, or immersed in, all these influences! Such is my understanding of a very bold metaphor. But, as I am so fond of Pedobaptist authority, I shall show that some of the most learned of them are with us here also.

I find a rich cluster of these Pedobaptist grapes, just ready to my hand, in Booth's Reply to Dr. Williams; and I will just transfer it, leaves and all, to my page.

Gurtlerus: "*Baptism in the Holy Spirit,* is immersion into the pure waters of the Holy Spirit: or a rich and abundant communication of his gifts. For he on whom the Holy Spirit is poured out, is, as it were, immersed into him."

Bp. Reynolds: "The Spirit, under the gospel, is compared—to water: and that not a little measure, to *sprinkle,* or *bedew,* but to BAPTIZE the faithful in, (Matt. iii. 11; Acts i. 5;) and

that not in a font, or vessel, which grows less and less, but in a spring, or living river."

Ikenius: "The Greek word, *baptismos*, denotes the immersion of a thing, or a person, *into* something. Here, also, [Matt. iii. 11, compared with Luke iii. 16,] the *baptism of fire*, or that which is performed *in fire*, must signify, according to the same simplicity of the letter, an *immission*, or *immersion*, into fire—and this the rather, because here, *to baptize in the Spirit* and *in fire* are not only not connected, but also opposed to being baptized *in water*."

Le Clerc: "*He shall baptize you in the Holy Spirit.* As I plunge you in water, he shall plunge you, so to speak, *in* the Holy Spirit."

Casaubon: "To baptize is to immerse—and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it, as into a fish-pool."

Grotius: "To be baptized, here, is not to be slightly sprinkled; but to have the Holy Spirit abundantly poured upon them."

Mr. Leigh: "Baptized: that is, drown you all over, dip you into the ocean of his grace; opposite to the sprinkling which was in the law."

Abp. Tillotson: "*It* [the sound from heaven, Acts ii. 2] *filled all the house.* This is that which our Saviour calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water, were overwhelmed and covered all over with water, which is the proper notion of baptism."

Bp. Hopkins: "Those that are baptized with the Spirit are, as it were, plunged into that heavenly flame, whose searching energy devours all their dross, tin, and base alloy."

Mr. H. Dodwell: "The words of our Saviour were made good, Ye shall be baptized (plunged or covered) with the Holy Spirit, as John baptized with water, without it."

"Thus modern Pedobaptists who practised pouring or sprinkling. Let us now hear one of the ancients, who wrote in the Greek language and practised immersion. Cyril, of Jerusalem, who lived in the fourth century, speaks in the following manner:—'As he who is plunged in water and baptized, is encompassed by the water on every side, so are they that are wholly baptized by the Spirit. *There* [under the Mosaic economy] the servants of God were partakers of the Holy Spirit; but *here* they were perfectly baptized, or immersed of him.' These testimonies are quite sufficient, one would imagine, to vindicate our sense of the term *baptize*, when used allusively with reference to the gifts and influences of the Holy Spirit."

If, then, so many learned Pedobaptists can themselves recon-

cile this style to immersion, why should any of them complain of our so attempting? One question more. If baptism be *pouring*, why do they *sprinkle?* Are pouring and sprinkling the same action?

But I have yet another objection from which an argument may be drawn:—"Arise, and be baptized, Saul, said Ananias; and Saul arose and was baptized." A clear proof that Paul was baptized standing; consequently, not immersed!!

In Luke's writings alone, we have this idiom eight times—*Anastas*, with an imperative immediately following, and without a conjunction or a comma, is found in Luke xvii. 19; xxii. 46; Acts ix. 11; x. 13, 20; xi. 7; xxii. 10, 16. In every instance, it indicates a divine command from the Lord in person, or from a supernatural agent acting for him. Nothing expressed by the term *rise*, different from the action to be performed. In no instance does the precept *arise* terminate the action. It never means two actions in any one case. It is not arise *and* be baptized. It is an idiom of expressing one immediate action.

The idiom always changes when an action different from rising up is intended. Another imperative form, with a copulative of some kind, intimates two actions: Acts viii. 26; ix. 6, 34; xxvi. 16. In all these it is *anastethi*, followed by a copulative, rise and stand upon thy feet, rise and go into the city, &c. In these last cases, there is something more than mere earnestness and authority expressed. There are two distinct imperatives: do this *and* do that. But *anastas poreuono* is quite a different idiom. In this case, *rising* is no more than an adjunct. It is not a distinct precept; therefore, it is never rendered stand up.

Almost every orator, indeed, in a persuasive and exhortatory address, in our language, uses the term *rise* when an erect position or a mere change of position is never thought of. In this way, it is used ten times for one in any other sense, especially in warm and ardent appeals:—Rise, citizens!—rise, sinners!—rise, men and let us do our duty. In this common sense import of the term did Ananias address Paul.

From the whole premises, I argue that if Ananias intended to sprinkle Paul, he would not have commanded him to rise and be baptized. For immersion, he must go to the water; for sprinkling, the water could have been brought to him. The efforts made by some Pedobaptists to make it appear from this passage

that Paul was baptized standing up are alike indicative of their humble attainments in Greek literature, as well as of the inveteracy of their prejudices. No man, so far as known to me, of any eminence for Greek literature, has ever made such an attempt. When all the objections against immersion are considered, one by one, we may conclude, with Professor Stuart—

"For myself, then, I cheerfully admit, that *baptizo*, in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that this rite was usually performed by immersion, but not always."

The three last words, "*but not always*," founded on such passages as I have examined, are built upon too slender a basis for so strong a man.

CHAPTER XI.

Argument 11.—Legal Sprinklings.

My eleventh argument in proof of the proposition before us is drawn from the fact—THAT SPRINKLING AND POURING MERE WATER ON ANY PERSON OR THING FOR ANY MORAL, CEREMONIAL, OR RELIGIOUS USE, WAS NEVER DONE BY THE AUTHORITY OF GOD SINCE THE WORLD BEGAN. Let no one be startled at the novelty of the announcement of this fact. I am aware that it has been overlooked in all the books written upon the subject, and in all the discussions of the question that have ever fallen under my observation. It is, however, on that account no less true—no less important. In truth, if this point be established, it is an end of the controversy among Protestants. If, then, I sustain this fact, I shall, in my humble opinion, have achieved a service to the cause of truth of paramount importance. It will put an end to this everlasting strife about foreign authorities, Greek verbs, nouns, and prepositions. It will decide the wavering—it will strengthen the weak—it will confound opposition—it will silence every demur. Some may, in the first instance, laugh at it; some may affect to disparage it; but I know too much of human nature—of the conscientious—to think that any one at all interested in knowing and doing the Master's will, can ever

rest satisfied with himself, so long as he makes light of such a fact as that now before us.

The law of Moses, the typical dispensations, the ceremonial cleansings, the "diverse washings," as they call them, once divinely instituted, have never yet occupied that place in theological schools, in the systems of public instruction, either in the congregation or in the halls of divinity, that they merit. An intimate knowledge of the five books of Moses will elucidate the Christian religion more fully and more satisfactorily than all the theological libraries in Christendom, in the absence of that knowledge.

It is, indeed, assumed that Christianity is a sort of continuation of Judaism enlarged and improved, without its bloody rites, but retaining its sprinklings or washings with water as a sort of refined ceremonial—an evangelico-legal purification. I am sorry to see that "*holy* water" is still popular with more than Roman Catholics, and that the sprinklings of the law have been mistaken for a kind of holy water aspersions and ablutions.

Mere water, I again assert, was never sprinkled on man, woman, or child by any divine warrant or formulary, under any dispensation of religion, Patriarchal, Jewish, or Christian. Here, then, is the Law and the Testimony. Let an example be produced.

Blood was sprinkled, and water mingled with blood, or with the ashes of a blood-red heifer, called sometimes clean or pure water, a contraction for "the water of purification," "the water of separation," "the water of cleansing." And strange though it may appear, some commentators have wholly misconceived the phrase *clean water*, not discriminating between the Gentile and Jewish sense of those terms: yet to confound the true Lord with the "lords many" of Gentilism, is not more warrantable than to confound "clean water" with water free from any foreign admixture. Reference can be had to every passage in the Bible on this subject. I have examined them one by one; and here is the sum of them.

Water was never poured, in any instance, upon a human being in virtue of any statute, law, or regulation of divine authority, for the purpose of sanctifying, purifying, or cleansing him from any kind of legal, ceremonial, or moral pollution—for the sake of healing him or cleansing him from any malady, physical or mental. Water mingled with ashes is commanded

to be sprinkled, as a water of separation, or of cleansing persons polluted by any contact with things forbidden or declared unclean. The only passages in the Bible, Old Testament or New, in which this subject is mentioned, are—Num. viii. and 7th: "Sprinkle water of purifying [*sin-water* in the margin] upon them, [the Levites,] and let them shave all their flesh, and let them wash their clothes and make themselves clean." Again, Num. xix. 13th, 18th, 19th, and 21st verses. The manufacture of this "sin-water," or water of purification—the law of the red heifer without spot, and the preparation of her ashes, and the manner of them, are detailed in this chapter. These four passages are the only passages in the law of Moses that speak of sprinkling water. Allusion to this "clean" or "cleansing water" is found once, and only once in the Prophets—"Then will I sprinkle clean water upon you." Ezekiel xxxvi. 25.*

In the New Testament, we find the term "sprinkle" only seven times. Heb. ix. 19, 21, "Moses sprinkled both the book and all the people with blood." Heb. x. 22, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In Heb. ix. 12, we have an allusion to the red heifer: "The ashes of an heifer sprinkling the unclean." Heb. xi. 28 also affords another instance: "Moses kept the sprinkling of blood." And Heb. xii. 24 alludes to the "blood sprinkling." While Peter, in his 1st Epistle, i. 2, alludes to the sprinkling of Christ's blood. So that sprinkling of water receives no countenance whatever from the New Testament.

We have, indeed, diverse bathings in water alone, though no

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* I have left out one occurrence of the word *sprinkle*, because of its doubtful interpretation. It is found Isaiah lii. 15: "So shall he sprinkle many nations." Junius and Tremellius, for whose learning and general critical acumen in their Latin version, lying before me, London edition, 1581, I have a high respect, thus render it:—*Ita persperget stupore gentes multas*—"So shall he astonish (sprinkle with astonishment) many nations." The Septuagint uses *thaumasontai*—"So shall he astonish many nations." And in the five other versions of Bagster's Hexapla, equivalent terms are employed. Adam Clark observes on this passage: "I retain the common rendering, though I am by no means satisfied with it. *Yazzeh*, frequent in the law, means only to sprinkle; but the water sprinkled is the accusative case, the thing on which has *al* or *el*. *Thaumasontai* makes the best *apodosis*." So think I. The connection would be more consistent. "So shall he astonish many nations." "The kings shall shut their mouth at him." But Lowth has it, "So shall he sprinkle with his blood many nations." So far as my position is concerned, any translation is equal.

sprinkling of water alone, in the Law. In Leviticus, chapter xv. verses 5, 8, 10, 11, 13, 16, 18, 21, 22, 27. Here are ten diverse bathings in one chapter. The whole flesh is said to be bathed, or the whole person bathed, in order to cleansing.

Also, Lev. xvi. 26, 28, there are two other bathings in order to cleansing—he that carried off the scape-goat, and he that burned the remains of the offerings of the great day of atonement. In Lev. xvii. 15, 16, another bathing of the person and a washing of the clothes for purification. In Num. also, xix. 7, 8, 19, we have three other bathings in order to cleansing. In all, we have sixteen distinct bathings mentioned in order to purification. These washings or bathings are uniformly expressed by *louo*, and contrasted with pourings and sprinklings. How the bathing was accomplished we are not told, only that it was not done by sprinkling nor pouring. These are therefore called by Paul "diverse baptisms," or baptisms on diverse occasions.

How any man of the learning of Professor Stuart, and his critical discrimination, could have overlooked the fact that sprinklings are never alluded to in these diverse bathings reported by Moses, but in fact are sometimes placed in antithesis with them, is a singular oversight, attributable, I presume, to his taking for granted that the diverse washings of Paul might cover the whole ground of Jewish ablutions. But this most clearly is not the fact.*

* In alluding to the learning and candour of Professor Stuart, of Andover, for both of which I cherish a very high respect, I would not be understood as at all regarding either as perfect. His elaborate essay on BAPTISM is frequently defective in candour, and is not wholly exempt from errors and imperfections in a literary point of view. Some of these have already been pointed out by Messrs. Judd and Ripley and others. He does not always honour his own rules of interpretation by a rigid compliance with them. A few specifications are all that we have room for. The Professor, page 318 of the Biblical Repository, proposes to show that *baptize* sometimes intimates copious affusion as well as immersion; but never gives, in all his elaborate inductions, a single example because, as I honestly presume, he could not.

He avers that classic authors usually employ *eis* after baptize, to indicate plunging, and yet he translates it himself *plunge* without *eis*, and fails to prove the generality of the usage.

While contending that *eis ton Jordanee* (*into the Jordan*) would be the proper construction after *baptize*, if immersion were intended,—on finding a case of that sort, (Mark i. 9,) he will not admit it to be a full evidence of immersion. In fact, nothing could prove to him that it *certainly* was the primitive practice; although to him it is extremely probable—almost certain—wanting, no one can see, how little of full assurance. He seems to make *eis* with an accusative denote instrumentality, a case unprecedented in philology, in rendering *eis ton Jordanee* WITH

There yet, indeed, remains another fact of much significance and authority in this discussion, and which still farther explodes the notion of any ablutions being performed by sprinkling even the water of purification alone. It is this, that no one legally

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THE JORDAN; and in alleging that "the phrase may designate the element with which John performed the rite."

At another time, he will not have our Lord to *emerge* from the water of Jordan, neither by the force of *baptizo* nor *anabaino*. Immersion does not imply emersion, and *anabaino* does not anywhere mean to emerge or escape out of the water, especially in the New Testament usages. "As to emerging out of water," says Mr. Stuart, "I can find no such meaning attached to *anabaino*;" yet, as Mr. Judd has shown, it is so found repeatedly. In the epistle of Barnabas, sec. 11, "There was a river, and *anebainen ex autou*—and out of it rose beautiful trees." And Matt. xvi. 27, "Take up the first fish that cometh up out of the sea"—*anabanta*. Also, Rev. xiii. 1. "I saw a beast rising up out of the sea—*ek tes thalasses anabainon*—the same idiom with the Septuagint, when the witch of Endor describes Saul *anabainonta ek tes ges*—ascending out of the earth; *theous anabainontas ek tes ges*—gods ascending out of the earth." Judd's Review, page 49.

With Professor Stuart, *apo* will not bring a person *out* of a *liquid*. He has found "no place where it is applied to denote a movement out of liquid into the air." But others have found such examples: Homer makes Aurora to rise up, *ap okeanon*, Il. xix. 1. A fish, in Tobit vi. 2 leaped *apo tou potamou*, from the river. It is therefore a clear case, as Dr. Campbell long since proved, that *anabaino* will represent an emerging from water. Judd, page 50. Many similar defects can be collected out of this essay, of a philological character. But I will only notice a more serious imputation.—the want of candour. Take the following for example:—

"He supposes that *katebesan amphoteroi eis to udor* does neither necessarily nor probably mean, *they descended into the water*. After citing several examples in proof that *eis* means *to* or *towards*, in every one of which it most clearly signifies *into*, he remarks on the verb, "that when one analyzes the idea of *katabainon*, *going down*, *descending*, he finds it indicates the action performed *before* reaching a place, the approximation *to* it by descent, and not the entering *into it*; so that whether the person thus *going down*, *eis to udor*, enters *into* it or not, must be designated in some other way than by this expression."

This is just as conclusive as though one were to take the English expression, *they descended into the water*, and contend that it does not mean, *they went down into the water*; because when one analyzes the idea of *descending*, he finds that it indicates the action performed *before* reaching a place, approximation *to* it, and not the *entering into* it. It is not pretended that the verb of itself expresses *entering into*; but if *katabaino*, *to descend*, in connexion with *eis*, *into*, does not express *entering into*, I ask, what phraseology can be found in the language that will express it? The same liberty that is taken with Scripture, in frittering away its meaning in regard to baptism, if carried through, would unsettle at once the most important doctrines of the Bible, annihilating alike the hopes of the righteous and the fears of the wicked. For what evidence would remain to us that the latter will at last go away *into everlasting punishment*, or the former *into life eternal*? It might be said, with just as much propriety in the one case as the other, that *eis* means *to* or *towards*, and that whether the righteous are actually received *into heaven*, or the wicked turned *into hell*, must be designated by some other expression than this. But such an unwarrantable license with the Scripture cannot fail to receive the disapprobation of every conscientious reader.

polluted, ceremonially unclean, was ever cleansed, even by the water of purifying itself. They had all to be bathed or immersed before they could enter into the congregation or the sanctuary of the Lord.

On the verity and correctness of these statements much, very much, depends. If they are as reported, and that they assuredly are, where has sprinkling water any authority from the Bible? Has it any countenance from the Law? Has it any from the Prophets? Has it any from the Apostles and Evangelists of Jesus Christ? If it have, who will name the passage? There is not one, from Genesis to the end of the Apocalypse. Is this the first time that sprinkling water in the name of the Lord has been driven out of the Bible, without one shadow of countenance from any rite, ceremony, or ordinance, Patriarchal, Jewish, or Christian? That these legal bathings were neither sprinklings nor pourings, is already proved. That they were immersions is very obvious, from one fact: The leprous had always to bathe himself after being sprinkled with the water of separation. *Loúo* is, therefore, always used. Now, when

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"But," says Professor Stuart, "I have another remark to make on *katebesan amphoteroi eis to udor, they* both *went down to the water*. This is, that if *katebesan eis to udor* is meant to designate the action of *plunging* or *being immersed into the water*, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says that both *went into the water*. Here then must have been a rebaptism of Philip; and, what is at least singular, he must have baptized *himself*, as well as the eunuch. All these considerations together show, that the *going down to the water*, and the *going up from the water*, constituted no part of the rite of baptism itself; for Philip did the one and the other just as truly as the eunuch." I had little expected any thing so disingenuous from Professor Stuart. There is neither reason nor candour in the remark. It is egregious trifling: and that, too, on a subject where we had reason to expect at least common sincerity and fair argument. Who supposes that the *walking down into the water* is meant to indicate the action of plunging, as a part of the rite of baptism? No Baptist ever suggested such an idea. The writer says *they went down both into the water, both Philip and the eunuch; and he baptized him*. Here were two distinct actions: the first, that of *going down into the water*, in which both Philip and the eunuch were agents: and the second, that of *baptism*, in which Philip was the agent, and the eunuch the subject. What we claim is, that the baptism was performed *in the water*, subsequently to their going down into it, and previously to coming up out of it; and this circumstance furnishes strong proof of *immersion*, inasmuch as it is incredible that Philip and the eunuch would both have gone down into the water merely for the purpose of *sprinkling*." Judd's Review, pp. 61, 62.

It gives me pain rather than pleasure to expose these frailties of one so deservedly eminent in biblical criticism. They are indeed another evidence that no man can either make error consistent with itself, nor himself consistent with himself, while at one time reasoning with, and at another time without, bias.

Naaman, the Assyrian leper, came to Elisha to be cleansed, he commanded him to *bathe* (*louo*) in Jordan seven times. He uses the same word found in the case of the leper. How this word was understood may be learned from the fact, that he dipped himself seven times in the Jordan. According to all the evidence now before us, and, indeed, from all that is written in the Jewish and Christian Scriptures, the following conclusions are ascertained facts:—That upon persons and things blood was sprinkled; on the human person or head oil was poured; but water was never religiously sprinkled or poured: but the washing or immersing in it was the universal—the immutable practice since the world began.

Blood had primary respect to guilt: therefore, it was sprinkled. Oil had primary respect to the Spirit; therefore, it was poured out. Water had primary respect to cleansing the person from pollution; therefore, immersion or bathing in it was always obligatory on those who sought personal cleansing from legal or any other sort of uncleanness.

Touching the meaning of the blood-red heifer and her ashes, it is important to know that blood could not be sprinkled only when warm; therefore, neither by itself nor in water was it adapted to aspersion. But, to show that its virtue was not momentary as its heat, and that the atoning efficacy of sacrifice continued long after the death of the victim, the burning of the heifer and the preservation of her ashes for an age was an admirable provision. And, because many are to partake in the efficacy of one sacrifice, the joint distribution of it was beautifully adumbrated by the action of sprinkling. Good reasons can be given for the three actions, sprinkling, pouring, dipping; and for their never being confounded in Holy Writ. The heart is sprinkled, the head anointed, and the body bathed. Infant or adult sprinkling with water is a papal legend, an idle ceremony, without a shadow of evidence in Old Testament or New.*

* It is worthy of note, that these actions under the law were always on persons already members; and not to make them such.

CHAPTER XII.

Argument 12.—Convertible Terms.

For the special benefit of the more uneducated, I shall deduce my twelfth argument for immersion from the first precept of the decalogue of philology. That precept, according to my copy, reads thus:—*The definition of a word and the word itself are always convertible terms.* For example:—*a law is a rule of action*—is equivalent to saying, *a rule of action is a law. Philanthropy is the love of man*—is equivalent to saying, *the love of man is philanthropy.* Now, if a definition, or translation, (which is the same thing,) be correct, the definition, if substituted for the term defined, will always make good sense, and be congruous with all the words in construction.

In order, then, to test the correctness of any definition or translation, we have only to substitute it in the place of the original word defined or translated. If, in all places, the definition makes good sense, that is, if it be convertible with the word defined, it is correct; if not, it is incorrect. Let any one unacquainted with Greek take a New Testament, beginning with the first occurrence of *baptizo*, or any of its family, and always substitute for it the definition or translation given, and, if it be the correct one, it will make sense; good, intelligible sense, in every instance.

We, then, read:—"In those days, the Jews of Jerusalem and Judea went out to John, and were sprinkled by him in the Jordan, confessing their sins." To perceive the impossibility of such an occurrence, it is only necessary to know that the word sprinkle is always followed by the substance sprinkled, and next by the object. We can sprinkle ashes, dust, water, or blood, &c., because the particles can be severed with ease; but can we sprinkle a man? We may sprinkle something *upon him;* but it is impossible for any man to sprinkle another in a river; and it is equally so to sprinkle the river upon him. The same reasoning will apply to *pour.* This verb is also to be followed by the substance poured. Now, was it not impossible to pour the Jews in the Jordan, or anywhere else? And to pour the Jordan upon them would be as unacceptable to them as it would

have been impossible for the Baptist. It remains, then, that we try the word immerse. That, too, is followed by the substance to be immersed. Now, a man can be immersed in water, in oil, in sand, in grief, in debt, or in the Spirit: though it is impossible to pour him into any one of these. Having, then, subjected these three to the same law of trial, two are condemned and reprobate: one only is possible, desirable, and reasonable.

This test will hold to the end of the volume; even where the association may appear strange and uncouth in style, it will always be not only practicable in fact, but good in meaning. For example: Jesus was to baptize in the Holy Spirit. The influence of the Spirit poured out fills some place; into that persons may be immersed: as we are said to be immersed in debt, in affliction, in any special trouble: but a person cannot be poured or sprinkled into these. Such an operation is always impossible, under any view, literal or figurative.

Let it be carefully noted, in this most useful test, that the three words are all to be subjected to the same laws. 1st. The material is always to follow the verb. 2d. The place, or thing, or relation into which the action is to be performed is to follow the material. In baptism, the material is a man; the element, water. Now, as John cannot pour the material James, neither can he sprinkle him; but he can immerse him in a river, in debt, in grief, &c. It is highly improper and ungrammatical to use such a phrase, unless by special agreement of the parties present.

Some persons, accustomed to a very loose style, see no impropriety in the phrase, "sprinkle him—pour him," because of the supplement in their own minds. They think of the material which is sprinkled or poured *upon* him, and, for brevity's sake, say sprinkle him; that is, sprinkle dust or water upon him. But, in testing the propriety of such phrases, the ellipsis must be supplied. There is no ellipsis in "*immerse him;*" but there is always in *sprinkle* or *pour him*. The material is suppressed, because it is supposed to be understood, as in the case—sprinkle *clean water* upon him. Now, while the abbreviation may be tolerated, so far as time is concerned, it is intolerable in physical and grammatical propriety; because it is physically impossible to scatter a man into particles like dust, or to pour him out like water; and it is grammatically improper to suppress

the proper object of the verb, and to place after it a word not governed by it.

Before submitting my next argument on this proposition, I beg leave to introduce the special testimony of one of America's most eminent classic scholars. I believe I only accord with enlightened public opinion, when I introduce Professor Charles Anthon, of Columbia College, New York, as one of the most distinguished Greek scholars in the Union. His long devotion to the study and teaching of this language is not the only reason of this superiority. His laborious researches in ancient literature, his critical collation of copies, various readings, marginal notes, general criticisms, as editor of so many of the classics already in our colleges, and his excellent classical dictionary, have obtained for him this high reputation.

Being addressed by Dr. Parmly, of New York, on the subject of this proposition, last spring, he favoured him with the following answer. I shall quote the correspondence, that the subject may come fairly before the reader.

No. 1, Bond Street, N. Y., March 23, 1843.

Professor Charles Anthon:

In conversation with Dr. Spring, last evening, he stated, that in the original the word baptism, which we find in the New Testament, has no definite or distinct meaning;—that it means to immerse, sprinkle, pour, and has a variety of other meanings—as much the one as the other, and that every scholar knows it:—that it was the only word that could have been selected by our Saviour, having such a variety as to suit every one's views and purposes. May I ask you, if your knowledge of the language from which the word was taken has led you to the same conclusion? And may I beg of you to let the deep interest I take in the subject plead my apology.

I have the honour to be, with great respect, most respectfully yours,

E. Parmly.

Col. College, March 27, 1843.

My dear Sir:

There is no authority whatever for the singular remark made by the Rev. Dr. Spring, relative to the force of *baptizo*. The primary meaning of the word is to dip or immerse; and its secondary meanings, *if it ever have any*, all refer in some way or other to the same leading idea. Sprinkling, &c. are entirely out of the question. I have delayed answering your letter, in the hope

that you would call and favour me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose.

Yours truly,

CHARLES ANTHON.

Like all our testimonies, this comes from one who is not of us. I believe, Dr. Anthon is a member of the Episcopal Church in New York, of which his brother, Dr. Anthon, is pastor. We have yet another argument to offer on this subject, and shall then leave it with our readers.

CHAPTER XIII.

ARGUMENT 13.—History of Immersion and Sprinkling.

ARGUMENT thirteenth is a mere sketch of the history of immersion and sprinkling. On the subject of immersion, we shall commence with the primitive Greek fathers. We have examined all their extant writings, and give the following as the sum of all that can be gathered from them on immersion.

Barnabas: "Consider how he hath joined both the cross and the water together; for this he saith, 'Blessed are they who, putting their trust in the cross, descend into the water.'" * * Again, "We go down into the water, full of sin and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus."

Hermes, writing about A. D. 95, speaking of baptism and backsliders, says, "They are such as have heard the word, and were willing to be baptized in the name of the Lord; but, when they call to mind what holiness it required in those who professed the truth, withdrew themselves." Again, "Before man receives the name of the Son of God, he is ordained to death; but, when he receives that seal, he is freed from death, and delivered unto life: now, that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed unto life."

Justin Martyr. About A. D. 140, Justin Martyr wrote "An Apology for Christians; addressed to the Emperor, the Senate, and People of Rome." In this work, he describes the doctrines and ordinances of the Church of Christ; and, on baptism, has the following passage:—"I will now declare to you, also, after

what manner we, being made new by Christ, have dedicated ourselves to God; lest, if I should leave that out, I might seem to deal unfairly in some part of my apology. They who are *persuaded* and *do believe* that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God, with fasting, the forgiveness of their former sins; and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized: for they are washed (*en to udati*) *in the water* in the name of God the Father, Lord of all things; and of our Saviour Jesus Christ, and of the Holy Spirit."

Tertullian, A. D. 204: "Because the person, [to be baptized,] in great simplicity . . . is let down in the water, and, with a few words said, is dipped." Homo in aqua demissus, et inter pauca verba tinctus. Again, when speaking of the vain anxiety to be baptized in the Jordan,—"There is no difference, whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between them whom John dipped in the Jordan and those whom Peter dipped in the Tiber:" quos Joannes in Jordane, et quos Petrus in Tiberi tinxit. He also uses the words, "In aqua mergimur," *i. e.* we are immersed in the water.

Gregory Nazianzen, A. D. 360: "We are buried with Christ by baptism, that we may also rise again with him; we descend with him, that we may also be lifted up with him; we ascend with him, that we also may be glorified with him."

Basil, A. D. 360: "*En trisi tois katadusesi*, &c. By three immersions, the great mystery of baptism is accomplished."

Ambrose, A. D. 374: "Thou wast asked, 'Dost thou believe in God the Father Almighty?' Thou saidst, '*I do believe*,' and wast immersed; that is, thou wast buried, (mersisti, hoc est, sepultus es.) Thou wast again asked, 'Dost thou believe on our Lord Jesus Christ and his crucifixion?' Thou saidst, '*I believe*,' and wast immersed again, and so wast buried with Christ."

Cyril, of Jerusalem, A. D. 374: "As he *ho endunon en tois udasi*, who is plunged in the water, and baptized, is encompassed by the water on every side; so they that are baptized by the Spirit are also wholly covered all over."

Chrysostom, A. D. 398: "To be baptized (*kai katoducesthai*) and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and, therefore, Paul calls baptism a burial."

Witsius: "It is certain, that both John the Baptist and the disciples of Christ, ordinarily practised immersion; whose example was followed by the ancient church, as Vossius has shown by producing many testimonies from the Greek and Latin writers."

Mr. Bower: "Baptism by immersion was, undoubtedly, the apostolical practice, and was never dispensed with by the church, except in case of sickness."

G. J. Vossius: "That the apostles immersed whom they baptized, there is no doubt. . . . And that the ancient church followed their example is very clearly evinced by innumerable testimonies of the fathers."

Mr. Reeves: "The ancients carefully observed trine-immersion, insomuch that, by the 'Canons Apostolical,' either bishop or presbyter who baptized without it was deposed from the ministry."

Encyclopædia Ecclesiastica: "Whatever weight, however, may be in these reasons as a defence for the present practice of sprinkling, it is evident that, during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed: and which seems, indeed, never to be departed from, except where it was administered to a person at the point of death, or upon the bed of sickness,—which was considered, indeed, not as giving the party the full privileges of baptism,—or when there was not a sufficient supply of water. Except in the above cases, the custom was *to dip* or *immerse* the whole body. Hence St. Barnabas says, 'We go down into the water,'" &c.

Mr. Wall, (who explored all the voluminous writers of antiquity in search of evidence of infant baptism,) says, "This [immersion] is so plain, and clear, by an infinite number of passages, that as one cannot but PITY the weak endeavours of such Pedobaptists as would maintain the negative of it, so we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Antipedobaptists [Baptists] merely for the use of dipping; when it was, in all probability, the way by which our blessed Saviour, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says." "The custom of the Christians in the near succeeding times [to the apostles] being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion."

Professor Campbell: "I have heard a disputant, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge; and, *in defiance of all antiquity*, that the former was the earliest, and—the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, *to betray the cause he would defend;* and though, with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a *candid mind* will

always *disdain to take the help of falsehood*, even in the support of truth."

Edinburgh Reviewers: "We have rarely met, for example, with a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion, in the expression 'buried with him in baptism.' This point ought to be frankly admitted, and, indeed, cannot be denied with any show of reason."

Bishop Bossuet: "We are able to make it appear, by the acts of councils, and by the ancient rituals, that for THIRTEEN HUNDRED YEARS, baptism was thus [by immersion] administered throughout the whole church, as far as possible."

Stackhouse: "Several authors have shown, and proved, that this immersion continued, as much as possible, to be used for thirteen hundred years after Christ."

Stuart: "The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time: see Alatii de Eccles. Orient. et Occident. lib. iii. ch. 12. sec. 4; Acta et Script. Theol. Wirtemb. et Patriarch. Constant. Jer. p. 63, p. 238 sq.: Christ. Engeli Enchirid. de Statu hodierno Graecor. ch. 24; Augusti, Denkwurd. vii. p. 226. sq. The members of this church are accustomed to call the members of the western churches *sprinkled Christians*, by way of ridicule and contempt: Walch's Einleit. in die relig. Streitigkeiten, Th. V. pp. 476–481. They maintain that *baptizo* can mean nothing but *immerge:* and that *baptism* by *sprinkling* is as great a solecism as *immersion* by *aspersion;* and they claim to themselves the honour of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significancy: see Alex. de Stourdza, Considerations sur la Doctrine et l'Esprit de l'Eglise Orthodoxe, Stutt. 1816, pp. 83–89.

"F. Brenner, a Roman Catholic writer, has recently published a learned work, which contains a copious history of usages in respect to the baptismal rite: viz. Geschichtliche Darstellung der Verrichtung der Taufe, etc., 1818. I have not seen the work; but it is spoken of highly, on account of the diligence and learning which the author has exhibited in his historical details. The result of them, respecting the point before us, I present, as given by Augusti, Denkwurd. vii. p. 68.

"'Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water: and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question and even prohibited.' Brenner adds, 'For fifteen hundred years was the person to be baptized, either by immersion or affusion, entirely divested of his garments.'

"These results will serve to show what a Roman Catholic

writer feels himself forced by historical facts to allow, in direct contradiction to the present practice of his own church: which nowhere practises immersion, except in the churches of Milan: it being everywhere else even forbidden.

"In the work of John Floyer, on Cold Bathing, page 50, it is mentioned that the English Church practised *immersion* down to the beginning of the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first Liturgy, in 1547, enjoins a *trine-immersion*, in case the child is not sickly: Augusti, ut sup. p. 229.

"We have collected facts enough to authorize us now to come to the following general conclusion respecting the practice of the Christian Church in general, with regard to the mode of baptism, viz. from the earliest ages of which we have any account, subsequent to the apostolic age, and downwards for several centuries, the churches did generally practise baptism by immersion, perhaps *by immersion of the whole person;* and that the only exceptions to this mode which were usually allowed, were in cases of urgent *sickness*, or other cases of immediate and imminent danger, where immersion could not be practised.

"It may also be mentioned here, that *aspersion* and *affusion*, which had in particular cases been now and then practised in primitive times, were *gradually* introduced. These became, at length, as we shall see hereafter, quite common, in the western church almost universal, sometime before the Reformation.

"In what manner, then, did the Churches of Christ, from a very early period, to say the least, understand the word *baptizo* in the New Testament? Plainly, they construed it as meaning *immersion*. They, sometimes, even went so far as to forbid any other method of administering the ordinance, cases of necessity and mercy only excepted.

"If, then, we are left in doubt, after a philological investigation of *baptizo*, how much it necessarily implies; if the circumstances which are related as accompanying this rite, so far as the New Testament has given them, leave us still in doubt; if we cannot trace, with any certainty, the Jewish proselyte-baptism to a period as early as the baptism of John and Jesus, so as to draw any inferences with probability from this; still, we are left in no doubt as to the more generally received usage of the Christian Church, down to a period several centuries after the apostolic age.

"That the Greek fathers, and the Latin ones who were familiar with the Greek, understood the usual import of the word *baptizo*, would hardly seem to be capable of a denial. That they might be confirmed in their view of the import of this word, by common usage among the Greek classic authors, we

have seen in the first part of this dissertation." Stuart's Bib. Repos. p. 662.

To an authority so plenary and venerable with all the Pedobaptists of New England and of the Union, little can be added from other sources. One short step more, however, would have destroyed all this authority, so far as serviceable to us; for then Professor Stuart would have been a Baptist. He has, then, said all that a Pedobaptist could say, both in the philological and also in the historical department. That he can repose in satisfaction upon a probability so perfectly slender, is a problem in casuistry to which I shall not now allow myself to advert; that he has not one chance in ten thousand to be safe on this point, his own reasonings show.

Neander's History of the Christian Religion: "Baptism was originally administered by immersion; and many of the comparisons of St. Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both, taken together, represent the second birth, the death of the old man, and a resurrection to a new life. An exception was made only in the case of sick persons, which was necessary, and they received baptism by sprinkling."

Mosheim's Ecclesiastical History—1st century: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for the purpose, and was performed by *immersion* of the whole body in the baptismal font.

"The sacrament of *baptism* was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsuntide, either by the bishop or the presbyters in consequence of his authorization and appointment. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord. After baptism, they received the sign of the cross, were anointed, and, by prayers and imposition of hands, were solemnly commended to the mercy of God, and dedicated to his service; in consequence of which, they received the milk and honey, which concluded the ceremony. The reasons of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept, from time to time, into the church. [*2d century.*]

"Adult persons were prepared for baptism by abstinence,

prayer, and other pious exercises. It was to answer for them that sponsors or godfathers were first instituted, though they were afterward admitted also in the baptism of infants.

"There were, twice a year, stated times when baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. This ceremony was performed only in the presence of such as were already initiated into the Christian mysteries.

"We have only to add, that none were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamation of the exorcist, they had been delivered from the dominion of the prince of darkness, and consecrated to the service of God. The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinion of the times. The driving out of this demon was now considered as an essential preparation for baptism; after the administration of which, the candidates returned home, adorned with crowns and arrayed in white garments, as sacred emblems: the former, of their victory over sin and the world; the latter, of their inward purity and innocence." [*3d century.*]

History of the Church, by George Waddington, M. A.: "The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity; it was believed to be attended by the remission of original sin, and the entire regeneration of the infant or convert, by the passage from the land of bondage into the kingdom of salvation."

Text-Book of Ecclesiastical History, by J. C. I. Geiseler: "The custom of considering certain doctrines and rites as mysteries [in the 3d and 4th centuries] would naturally have some effect on the mode of admission to the church. Baptism was preceded by a long preparatory course, during which the catechumens (*katechoumenoi,*) were gradually led, from general religious and moral truths, to the peculiar doctrines of Christianity, by teachers appointed for the purpose, (*catechistes,*) and must pass through various grades (*audientes, genuflectentes, competentes,*) before they were deemed fit to be actually admitted. This course usually occupied several years, and often the catechumens voluntarily deferred their baptism as long as possible, on account of the remission of sins by which it was accompanied. Hence, it was often necessary to baptize the sick, and in that case sprinkling (*baptismus clinicorum, tou klinikou,*) was substituted for the usual rite. The baptism of infants became now more common. The use of exorcism is distinctly mentioned, and all who had been baptized, even the children, partook of the Eucharist."

Cave's Primitive Christianity: "The action having proceeded thus far, the party to be baptized was wholly immerged or put under water; which was the almost constant and universal custom of those times, whereby they did more notably and signifi-

cantly express the three great ends and effects of baptism. For, as in immersion there are in a manner three several acts, the putting the person into water, his abiding there for a little time, and his rising up again; so by these were represented Christ's death, burial, and resurrection; and, in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life. By the person's being put into water was lively represented the putting off the body of the sins of the flesh, and being washed from the filth and pollution of them; by his abode under it, which was a kind of burial unto water, his entering into a state of death or mortification, like as Christ remained for some time under the state or power of death. Therefore, as many as are baptized into Christ, are said to be 'baptized into his death, and to be buried with him by baptism into death, that, the old man being crucified with him, the body of sin might be destroyed, that henceforth he might not serve sin, for that he that is dead is freed from sin,' as the apostle clearly explains the meaning of this rite. Then, by his emersion, or rising up out of the water, was signified his entering upon a new course of life, differing from that which he lived before, that, 'like as Christ was raised up from the dead to the glory of the Father, even so we also should walk in newness of life.'"

Grotius: "*Buried with him by baptism.* Not only the word, *baptism*, but the very form of it, intimates this [immersion]. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. There was in baptism, as administered in former times, an image both of a burial and of a resurrection."

Bishop Taylor: "*The custom of the ancient* churches was not *sprinkling*, but immersion; in pursuance of the *sense* of the word (baptize) in the commandment and example of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not think it lawful to receive him into the clergy who had been only sprinkled in his baptism, as we learn from the Epistle of Cornelius to Fabius of Antioch."

Archbishop Usher: "Some there are, that stand strictly for the particular action of *diving* or *dipping* the baptized under the water, as the only action which the institution of the sacrament will bear; and our church allows no other, except in case of the child's weakness; and therein is expressed our Saviour's baptism, both the descending into the water, and the rising up."

Church of England: "As we be *buried* with Christ by our baptism into death, so let us daily die to sin, mortifying and killing the evil motions thereof. And as Christ was raised up from death by the glory of the Father, so let us *rise* to a new life, and walk continually therein." In the directions for the "Public Baptism of Infants," the Book of Common Prayer says: "Then

the priest shall take the child into his hands, and shall say to the godfathers and godmothers, 'Name this child.' And then, naming it after them, (if they shall certify him that the child will endure it,) he shall DIP it in the water, discreetly and warily, saying," &c.

Encyclopædia Britannica: "The Muscovite priests plunge the child three times over head and ears in water."—*Art. Russia.*

Richard Baxter: "It is *commonly confessed* by us to the Anabaptists, as our commentators declare, that in the apostles' time, the baptized were *dipped over head* in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth, (Col. iii. and Rom. vi.;) and though we have *thought* it lawful to *disuse* the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

To these testimonies from ecclesiastical histories, and others alluding to ancient records, many more might be added; such as testimonies from Du Pin, Milner, and the Roman Fathers, without at all increasing the evidence. For, on reading Mosheim's notices of the three first centuries, we may see the ancient institution and the continual change going on in the concomitant rites and usages, as clearly, though not as fully, as from a thousand volumes. In the first century we have a simple immersion—a few additions in the second—many more in the third—and so on.

We shall, therefore, glance for a moment at the origin and history of sprinkling, and thus add to the chapter of evidence now before us. And with whom should we more naturally commence than with the father of ecclesiastical historians—Eusebius himself?—

"Novatus, being relieved thereof by the exorcists, fell into a grievous distemper; and it being supposed that he would die immediately, he received *baptism*, being besprinkled* with water, on the bed wheron he lay, (if that can be termed baptism,) neither when he had escaped that sickness, did he afterwards

* "This word *perichutheis*, Rufinus very well renders *perfusus*, *besprinkled*; for people who were sick, and were baptized in their beds, could not be dipped in water by the priest, but were sprinkled with water by him. This baptism was thought imperfect, and not solemn, for several reasons. Also, they who were thus baptized were called ever afterwards, *clinici*; and, by the 12th canon of the Council of Neocæsarea, these *clinici* were prohibited the priesthood."—*Eusebius.*

receive the other things which the canon of the church enjoineth should be received: nor was he sealed by the Bishop's imposition of hands: which, if he never received, how did he receive the Holy Ghost?"

The canon to which he alludes is the following:—

"That they who were baptized in their beds, if they recover again, should afterwards go to the Bishop that he might supply what was wanting in that baptism."

This clinic baptism slowly advanced, but never got into much favor for *thirteen* centuries. As to the introduction and progress of sprinkling, the Edinburgh Cyclopædia gives the following account:

"The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. Whilst he remained there, the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact be allowed—which, however, some Catholics deny—yet pouring, or sprinkling, was admitted only in *cases of necessity*. It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practised in ordinary cases, till after the Reformation, (about the middle of the sixteenth century.) From Scotland, it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church." *Art. Baptism.*

Wall, the most learned and able of Pedobaptist writers, gathers up into one paragraph a volume of evidence in attestation of the fact just now asserted. I shall give his words in lieu of a hundred extracts which can be readily gleaned from ecclesiastic writers:—

"France seems to have been the first country in the world where baptism by *affusion* was used ordinarily to persons in health, and in the public way of administering it. They [the Assembly of Divines at Westminster] reformed the *font* into a *basin*. This learned Assembly could not remember that fonts to baptize in had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery. And that accordingly all those countries in which the usurped power of the Pope is, or has formerly been owned, have *left off dipping* of children in the font:

but that all other countries in the world, which had never regarded his authority, do still use it: and that *basins*, except in case of necessity, were *never* used by Papists, or any other Christians whatsoever, till by *themselves*. What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these Western parts of Europe: for it is used ordinarily no where else. The Greek Church, in all the branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it. And so do all other Christians in the world, except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of, viz. All the nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbouring nations as had begun in the time of the Pope's power. But all other Christians in the world, who never owned the Pope's usurped power, do, and *ever did*, dip their infants in the ordinary use." *History of Infant Baptism, Part* ii. *chap.* ix.

Bishop Burnet's reason for the change is thus expressed:—

"The danger of dipping in cold climates may be a very good reason for changing the form of baptism to sprinkling." Vol. iv., page 162.

HISTORY OF SPRINKLING.

Novatian, as before shown in the histories quoted, had water poured all over him in a bed. This happened not earlier than A. D. 251, probably 253. (Eusebius, p. 114.) About eighty years after this time, when other sick and feeble persons were preferring this method introduced by Novatian, so far as all authentic records inform us, a decree was issued, called "the 12th canon of the Council of Neocæsarea," against such pourings, inhibiting persons so poured upon from any participation in the honours of the ministry or priesthood. Dr. Wall, who cannot be suspected of any partiality to Baptists, or any of us, gives such a history of the introduction of sprinkling and pouring as must satisfy every candid and disinterested man that it came into use by slow degrees, and only in some of the more western parts of the western Latin church, and that for full thirteen centuries the whole world practised immersion, with the exception of invalids and pretenders of inability to endure cold bathing. Bonaventure, in A. D. 1160, alludes to sprinkling in France as becoming

an ordinary practice. So do the Synod of Angiers, 1275, speak of dipping and pouring as indifferent. The Synod of Aix, 1585, allowed pouring, or dipping or pouring, according to the usage of the church, but commanded the water to be poured out of ladles.

It made very little progress in Italy, Germany, or Spain, till the 14th and 15th centuries. Erasmus, who spent some time in England, during the reign of Henry VIII., observes, "With us [the Dutch] have the water poured on them. In England they are dipped." In his colloquy, called *Ichthusphagia*, supposed to have been written in England, he represents infants as "dipped all over in cold water, soon after birth, and that, too, in a stone font." Wickliffe thought it immaterial whether they be dipped once, or thrice, or water poured upon their heads, according to the custom of the church to which they belong. The *Manuale ad Usum Savum*, printed 1530, the 21st of Henry VIII., orders, "Let the Priest baptize [the candidate] him by dipping him in the water thrice." So decrees the Common Prayer Book of Edward VI., 1549: "the Priest shall dip it in the water thrice." Edward VI. was himself dipped: so was Queen Elizabeth. Dipping continued during Queen Mary's reign. Watson, a Papist Bishop, in 1558, the last of the Queen's reign, published a volume on the sacraments, in which he says, "Though the old ancient tradition of the church hath been from the beginning to dip the child three times, it is sufficient."

Wall: "It being allowed to weak children (though strong enough to be brought to church) to be baptized by affusion, many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favour of the Priest to have their children pass for weak children, too tender to endure dipping in the water. 'Especially,' as Mr. Walker observes, 'if some instances really were, or were but fancied and framed, of some child's taking cold or being otherwise prejudiced by its being dipped.'"

"And another thing, that had a greater influence than this, was, that many of our English divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland, &c.: and, coming back, in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned: and especially the authority of Calvin, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now, Calvin had not only given his dictate in his Institutions, that 'the difference is of no moment,

whether he that is baptized be dipped all over: and if so, whether thrice or once: or whether he be only wetted with the water poured on him:' but he had also drawn up for the use of his church at Geneva, (and afterwards published to the world,) a form of administering the sacraments, where, when he comes to order the act of baptizing, he words it thus: 'Then the minister of baptism pours water on the infant, saying, I baptize thee,' &c. There had been, as I said, some synods in some dioceses of France that had spoken of affusion without mentioning immersion at all: that being the common practice: but for an office or liturgy of any church, this is, I believe, the first in the world that prescribes affusion absolutely. Then Musculus had determined,—'As for dipping of the infant, we judge that not so necessary; but that it is free for the church to baptize either by dipping or sprinkling.' So that (as Mr. Walker observes) no wonder if that custom prevailed at home, which our reformed divines in the time of the Marian persecution had found to be the judgment of other divines, and seen to be the practice of other churches abroad; and especially of Mr. Calvin and his church at Geneva."

"And when there was added to all this the resolution of such a man as Dr. Whitaker, Regius Professor at Cambridge, 'Though in case of grown persons that are in health, I think dipping to be better: yet, in the case of infants and of sickly people, I think sprinkling sufficient.' The inclination of the people, backed with these authorities, carried the practice against the rubric, which still required dipping, except in case of weakness. So that in the latter times of Queen Elizabeth, and during the reigns of King James and King Charles I., very few children were dipped in the font."

Concerning the use of basins, Dr. Wall remarks:—

"The use was, the minister continuing in his reading-desk, the child was brought and held below him; and there was placed for that use a little basin of water, about the bigness of a syllabub-pot, into which the minister dipping his fingers, and then holding his hand over the face of the child, some drops would fall from his fingers on the child's face. For the Directory says, it is 'not only lawful but most expedient' to use pouring or sprinkling."

How the Church of England has changed its practice, the same learned doctor observes:—

"Upon the review of the Common Prayer Book, at the restauration, the Church of England did not think fit (however prevalent the custom of sprinkling was) to forego their maxim—that it is most fitting to dip children that are well able to bear it. But they leave it wholly to the judgment of the godfathers and

those who bring the child, whether the child may well endure dipping, or not; as they are, indeed, the most proper judges of that. So the priest is now ordered, 'If the godfathers do certify him that the child may well endure it, to dip it in the water discreetly and warily. But, if they certify that the child is weak, it shall suffice to pour water upon it.' The difference is only this: by the rubric, as it stood before, the priest was to dip, unless there were an allegation of weakness. *Now*, he is not to dip, unless there be an averment or certifying of strength sufficient to endure it."

Amongst the most distinguished men of the Church of England that, in Dr. Wall's time, or before it, argued for immersion, are Sotus, Mede, Bishop Taylor, Dan. Rogers, Sir Norton Knatchbull, Walker, Towerson, Whitby, Dr. Cave, &c. &c. He gives the words of some of them:—

Sotus: "Baptism ought to be given by dipping; so as that it is not lawful to give it otherwise, unless for some necessary, or creditable, and reasonable cause."

Vasquez says of sprinkling, "That it is not at all in use, and so cannot be practised without sin, unless for some particular cause."

Mede: "There was no such thing as sprinkling, or *rantismos*, used in baptism in the Apostles' times, nor many ages after them."

Sir N. Knatchbull: "With leave be it spoken, I am still of opinion that it would be more for the honour of the church, and for the [peace and] security of religion, if the old custom could conveniently be restored."

Dr. Whitby: "It were to be wished that this custom [of immersion] might be again of general use."

Dr. Cave: "The almost constant and universal custom of the primitive times."

Dr. Towerson, after reciting the arguments in favour of immersion, in his explication, makes, for a Churchman, the following remarkable concession:—

"How to take off the force of these arguments altogether, is a thing I mean not to consider; partly because our church seems to persuade such an immersion, and partly because I cannot but think the forementioned arguments to be so far of force as to evince the necessity thereof, where there is not some greater necessity to occasion an alteration of it."

With the above specimen, selected from Dr. Wall, I shall conclude this species of evidence. With regard, however, to the introduction of sprinkling and affusion into Scotland, England,

and consequently into America, we must give a few extracts from his 4th volume.

Dr. Wall argues the cause of dipping, and the necessity of the return to it, on various occasions. I shall give but one extract, because it contains much of the history of sprinkling in a few words:—

"That our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here, to Queen Elizabeth's time; and not near so cold as Muscovy, and some other countries where they do still *dip* their children in baptism, and find no inconvenience in it.

"That the apparent reason that altered the custom was, not the coldness of the climate, but the imitation of Calvin and the church of Geneva, and some others thereabouts.

"That our reformers and compilers of the liturgy (even of the last edition of it) were of another mind. As appears both by the express order of the rubric itself, and by the prayer used just before baptism, 'Sanctify this water,' &c., 'and grant that this child to be baptized *therein*,' &c.: (if they had meant that pouring should have always, or most ordinarily have been used, they would have said *therewith*;) and by the definition given in the Catechism of the outward visible sign in baptism: 'Water, *wherein* the person is baptized.' I know that in one edition it was said, 'is dipped or sprinkled with it.' I know not the history of that edition; but as it is a late one, so it was not thought fit to be continued. The old edition had the prayer beforesaid in these words, 'baptized in this water.'

"That if it be the coldness of the *air* that is feared; a child brought in loose blankets, that may be presently put off and on, need be no longer naked, or very little longer than at its ordinary dressing and undressing; not a quarter or sixth part of a minute.

"If the coldness of the *water*, there is no reason, from the nature of the thing: no order or command of God or man, that it should be used cold; but as the waters, in which our Saviour and the primitive Christians, in those hot countries which the Scripture mentions, were baptized, were naturally warm by reason of the climate: so if ours be made warm, they will be the liker to them. As the inward and main part of baptism is God's washing and sanctifying the soul, so the outward symbol is the washing of the body, which is as naturally done by warm water as cold. It may, I suppose, be used in such a degree of warmth as the parents desire.

"As to those of the clergy who are satisfied themselves, and do in their own minds and opinions approve of the directions of the liturgy, and would willingly bring their people to the use of it; it is too apparent what difficulties lie in the way. So that

this quarreller has no ground in his assuming way to demand, 'Why they do continue,' &c.

"The difficulty of breaking any custom which has got possession among the body of the people, (though that custom be but of two or three generations,) is known and obvious. And there being a necessity of leaving it to the parent's judgment whether their child may well endure dipping or not, they are very apt to think or say *not:* and there is no help for it. For none, I think, will pretend that the minister should determine that, and dip the child whether they will or not. He can but give his opinion: the judgment must be theirs; and they are for doing as has been of late usual.

"But there are, besides this general, two particular obstacles, which it may be fit to mention.

"1. One is, from that part of the people in any parish, who are *presbyterianly* inclined. As the *Puritan* party brought in this alteration; so they are very tenacious of it; and as in other church matters, so in this particularly, they seem to have a settled antipathy against the retrieving of the ancient customs. Calvin was, I think, (as I said in my book,) the first in the world that drew up a form of liturgy that prescribed *pouring water* on the infant, absolutely, without saying any thing of *dipping*. It was (as Mr. Walker has shown) his admirers in England, who in Queen Elizabeth's time brought *pouring* in ordinary use, which before was used only to weak children. But the succeeding *Presbyterians* in England, about the year 1644, (when their reign began,) went farther yet from the ancient way, and instead of *pouring*, brought into use in many places *sprinkling:* declaring at the same time against all use of fonts, baptisteries, godfathers, or any thing that looked like the ancient way of baptizing. And as they brought the use of the other sacrament to a great and shameful infrequency, (which it is found difficult to this day to reform,) so they brought this of baptism into a great disregard. Now I say, a minister in a parish, where there are any considerable number inclined, this way, will find in them a great aversion to this order of the rubric. They are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a basin or porringer in a bed-chamber, hardly persuaded to bring them to church: much farther from having them dipped, though never so able to endure it.

"2. Another struggle will be with the midwives and nurses, &c. These will use all the interest they have with the mothers, (which is very great,) to dissuade them from agreeing to the dipping of the child. I know no particular reason, unless it be this. A thing which they value themselves and their skill much upon is, the neat dressing of the child on the christening day; the setting all the trimming, the pins, and the laces in their

right order. And if the child be brought in loose clothes, which may presently be taken off for the baptism, and put on again, this pride is lost. And this makes a reason. So little is the solemnity of the sacrament regarded by many, who mind nothing but the dress, and the eating and drinking. But the minister must endeavour to prevail with some of his people who have the most regard for religion, and possibly their example may bring in the rest."

The history of sprinkling water on men, women, or babes, is without any authority from Old Testament or New. Neither the Jews' religion nor Christianity ever required or approved it. It has no more authority from the Bible than transubstantiation, auricular confession, purgatory, celibacy, or the worship of angels and demi-god mediators.

In the history of Christianity, the whole world, Eastern and Western Christendom, with the exception of a few sick and dying persons, practised immersion during the long space of thirteen hundred years. Since that time, license was granted first by the Pope, in 1311, to practise affusion with the authority of the church. Calvin next gave a law to his branch of the church, authorizing affusion. This was carried first into Scotland, and then into England, after the reign of Mary of bloody memory; and finally imposed upon the people, much against their own conviction and inclination at first. Time, however, reconciled them to it; and it was not often necessary to fine and punish them for neglect of duty, as it once was in our good Episcopalian Commonwealth of Virginia, as the following penal statute, lamentably for the honour of our forefathers, too amply witnesseth:—

Copy of a law, found in Henning's Statutes at large, vol. 2, page 165. *Dec.* 1662, *14th Charles II.*

"Article III.—Against persons that refuse to have their children baptized.

"Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the newfangled conceits of their own heretical inventions, refuse to have their children baptized—

"*Be it therefore enacted, by the authority aforesaid*, That all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced in two thousand pounds of tobacco—halfe to the informer, and halfe to the publique."

A few such statutes would soon make infant sprinkling both orthodox and popular.

The largest half of Christendom, as respects territory, including all Asia, all Africa, much of the north of Europe, still practise immersion—indeed, all Christendom, as Wall says, that never bowed to the throne of the Pope of Rome.

With this Virginian statute, I shall conclude this mere sketch of the introduction, progress, and prevalence of sprinkling in the western section of the Christian profession. Were it not for a gross imposition, some way practised upon western and Protestant Christendom—that immersion is a thing of yesterday, and limited to a few hundred thousand Baptists; and that sprinkling and pouring have been always and almost universally in popular faith and practice,—I should not have supposed it of much importance to pause in the way of comment upon the facts now clearly lying before us. But, in view of this most unfounded and fallacious assumption, I deem it incumbent on me to fix the attention of the community upon this voluminous and instructive, and incontrovertible fact.

I have not used, in this branch of the argument, more than in the preceding part of it, any *ex parte* witnesses: unless, indeed, the universal repudiation of Baptist testimony and the constant listening to Pedobaptist should be regarded as preferring one-sided evidence. But, I presume the Pedobaptists, if not the Baptists, will forgive me this wrong. That I have repudiated a respectable multitude of faithful and competent vouchers from giving testimony, merely because they are on my side, is, indeed, not treating our friends so kindly and respectfully as our opposers; still, I opine, it is the shorter and the safer, and, therefore, the better way of conducting the controversy.

If, then, the Apostles authorized and allowed sprinkling privately, as some few of our opponents assume, in that case it would be preferable to the custom of immersion; because, 1st, it is a matter of no self-denial or trouble to have a wet finger pressed upon one's brow, or a few drops sprinkled upon the cheek; and, 2d, because it would have been just as pleasing to the Lord as immersion, inasmuch as he is always pleased with his own appointments, and most cheerfully accepts the obedience which he requires. It is, indeed, a most unprecedented case of divine legislation, that the Lord should command and

authorize two actions, so very diverse in form and significance, to be performed by his own direct authority, and then call them by one and the same name. Be it so, however, that he was pleased to sanction privately one such anomaly; I ask, on the principles that govern human nature, and from the customs and history of the world, how it could so soon have degenerated from affusion to immersion, and in so short a time become so universal, that not one instance of sprinkling is found on record, either in the New Testament or in ecclesiastical history, for the first two hundred and fifty years? Men generally degenerate from hard and grievous exactions to those which are lighter and more agreeable: but, on the assumption before us, as Bishop Smith of Kentucky argues, the whole church immediately abandoned the easy and light service of sprinkling for immersion! When God formerly asked the fat and costly sacrifices of the flocks of Jacob for his altar and his priesthood, the ungrateful Israelites in a few centuries so far degenerated as to offer only the poor and worthless. But in this case, when he asks for a dove or a sparrow, they degenerate to a full-grown ox or a heifer! I should be pleased to hear some ingenious essayist attempt an explanation of this singular anomaly. Till satisfactorily explained, we must, however, continue to regard it as a most unfeasible assumption, destitute of any, the least probability.

We have, then, but one case of pouring on record during two hundred and fifty years. The Messiah was gone to heaven more than two centuries before the sick and distracted Novatian, of Rome, had water poured all over him on a bed;—if, indeed, as Eusebius says, that could be called baptism. Perhaps there may have been, about that time, a few others; but so few and so obscure, (if there were any,) that neither Eusebius nor any other historian names them.

The Council of Neocæsarea, sixty-four years after this time, condemned such pourings, which, being the first public notice of the affair, proves that it had not yet spread far, and, in the second place, that it was not then regarded by the bishops with much favour.

The delicacy of infants, the fond and foolish tenderness of superstitious mothers, the notion of the deadly influence of original sin, the importance of baptism as an ablution, and the sick and dying invalids that could not endure immersion, one would

think, would have earlier made larger inroads upon the Apostolic law and ordinances, and prevailed more extensively than it seems they did.

The facts then are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice.

This, too, is an argument of more weight that even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what Apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world.

But, even when the Council of Ravenna granted to France and the Papal territory the privilege of affusion, it is not to be concluded that the millions of Germany, France, Spain, Portugal, Italy, and England immediately accepted of the indulgence. They did not. France herself did not. England held on for three centuries more to immersion;—so did some other portions of eastern Europe; and one portion of the Roman church holds on to this day to the old apostolic custom. We have, then, a tremendous majority, if that is of any value:—the whole church for thirteen hundred years; the half of it for eighteen hundred years; and of the balance, some portions of it for fourteen hundred, and one large portion for sixteen hundred years.

Concerning the magnitude of the Greek church, compared with the Roman, we learn much from the fact, that during the first seven general councils, the aggregate of Greek bishops was some twenty-two thousand, while that of the Roman bishops was less than thirty! But there is a very plain and tolerably accurate way of ascertaining the comparative number of those immersed and sprinkled in all time. We have, first, all Christendom for thirteen centuries, and half of it for five.

Now, allow an average of one hundred millions every third of a century to have been baptized, which is certainly within the limits of the actual number, (but it will show the ratios just as well as the true number,) then we have for eighteen centuries,

in all, five thousand five hundred millions; of this number, four thousand millions were immersed during the first thirteen centuries. Then we have the one-half of five centuries, which is seven hundred and fifty millions, added to four thousand millions,—giving an aggregate of four thousand seven hundred and fifty millions immersed, for seven hundred and fifty millions sprinkled, during all the ages of Christianity; that is, in the ratio of seven immersed to one sprinkled. In making this estimate, we have given all that have been immersed in the western half of Christendom for the last five hundred years, to compensate for all the clinics that were sprinkled during the first thirteen centuries. After making the most reasonable deductions which can be demanded, we have an immense majority of immersed professors, compared with the sprinkled. This argument is not urged in proof of the truth of our positions, but as a refutation of those who would represent immersion as a small affair, in the esteem of all ages, compared with sprinkling.

In displaying the documentary evidence of the universality of immersion in the early ages of Christianity, and of the opinions of learned men on the question of the baptismal practice of the church in all ages, we have dealt rather with a sparing hand. We could fill a respectable volume with concessions, confessions, and candid acknowledgments from the greatest Pedobaptist names of Christendom: but, really, it seems to us a work of supererogation. After such men as Mosheim, Waddington, Geiseler, Neander, Brenner, Cave, Taylor, Baxter, Usher, and Grotius, of the modern witnesses;—after such admissions on the part of Stuart and Wall, from their extensive readings;—all declaring the ancient practice, for so many centuries, to be the almost universal practice of the church, why should we summon a hundred others to tell the same story, and to reiterate the same facts? Like Wall, we might fill several volumes with such details. But, may we not say, that if any one hear not these evidences, they would not be persuaded though they were multiplied a thousand-fold!

I do not quote the *Koran* to prove that the Mohammedans so render and understand baptism, though I could have done it; nor do I refer to the frequent immersions enjoined in the Mohammedan code; nor did I tell how many conveniences there were for practising immersion either in the brook Kedron, at the pool of Bethesda, being, according to Maundrel, several

hundred feet long and broad, and eight feet deep, or at the private and public baths all over Judea; nor have I gone to Philippi, nor to the baptisteries of ancient renown,—not even that of St. Sophia, erected by Constantine, with its immense convocation-room, large enough for an œcumenical council; nor have I told of the famous Lateran baptistery, once bestowed by Constantine to Sylvester, bishop of Rome; nor of the baptistery of Ravenna, with its octangular edifice of two hundred and thirty English feet square; nor have I named the baptistery at Florence, remarkable for its numerous baths: nor have I told of the thousand baths of Robinson: nor gone into the proof of the proposition that baths were as common in the East as bake-ovens in Pennsylvania: neither have I given long accounts of the immersion of many kings, and queens, and princesses, from Elizabeth back to Constantine the Great: nor have I alluded to a score of little things usually introduced to substantiate the testimony given;—all of which, after what I have said and cited, appears about as superfluous, unnecessary, and, I might add, as ridiculous, too, as if, after proving, by twelve of the most veracious witnesses ever sworn, that A B was actually drowned within one mile of Jerusalem, I should then summon a few travellers that had sometimes visited Jerusalem, to say that there was actually water deep enough to drown A B, within one mile of the city!

Nor have I quoted Milton and all the old poets, to prove from their sayings and allusions that they all admitted immersion to have been found either in *baptizo* or in history; nor even half of the great men now living: I have not introduced the great German Tholuck, on Rom. vi. 4, saying, "In order to understand the figurative use of baptism, we must bear in mind THE WELL-KNOWN FACT, that the candidate, in the primitive church, was immersed in water and raised out again:" nor have I introduced Urner, saying, "that, in the apostolic age, baptism was by immersion, as its symbolic action shows;" nor Belcheider, in his Theology, saying, "Immersion was the original apostolic practice:" nor Starck, nor Guericke, nor Hahn, nor Von Cœller, nor Frilsch,—all affirming the same, in words either tantamount or paramount.

Nor have I been peculiarly attentive to the removal of the little objections made by great men, on numerous accounts, to the difficulties of immersing three thousand in one day—as if

immersion required twice as long time as sprinkling, which no one of experimental knowledge would believe, for sixty persons have often been immersed by one person in one hour; nor have I, from this fact, repudiated the custom of long narrations of Christian experience prior to immersion, though the argument is irresistible:—three thousand persons in one day enlightened, convinced, converted, declare their faith and penitence, relate their experience, and are immersed in some six or eight hours; nor have I at all adverted to the great difficulty of finding water at all seasons and in all places, as if a man could live long in any country where he could not find water enough to cover him,—or, as if the Lord would condemn any man for not doing what, at a particular day or in a particular place, was physically impossible: as if men would not have as much sense now-a-days as in old times, when they *went out* of one place to another to be baptized, on various accounts besides scarcity of water; nor yet have I shown that Philippi was situated upon a river, and Corinth between two seas; and that there was not a church constituted in the apostolic age, known to history, that had not within its precincts, or in its vicinity, baths, public and private, rivers or pools of water, adequate to all the requisites of Christian immersion.

The reason why I have not attempted all this, is, because such an effort on my part would be wholly gratuitous. For, if John the Harbinger baptized our Lord in the Jordan; if all Jerusalem, Judea, and the circumjacent country went out to him, confessed their sins, and were baptized by him in the Jordan; if John baptized at Enon, near to Salem, because there was much water there; if an Ethiopian officer went down into the water, in the desert, and came up out of the water, when baptized by Philip; and if the first Christians were all *buried* with the Lord in baptism;—follows it not, that neither sprinkling nor pouring is Christian immersion, or Christian baptism?

Nay, if in a single case it were clearly shown that any one, in the act of Christian baptism, had been immersed, follows it not that in every case Christian baptism was Christian immersion? unless, indeed, there are *two* Christian baptisms! But this is inadmissible; inasmuch as the Holy Spirit, by Paul, has said, that "there is one Lord, one faith, and one baptism." As rationally, therefore, might any one plead for two Lords and two faiths as for two baptisms.

To conclude, then, on all the premises submitted in this book, I must say, that it appears to me as congruous with good sense, good learning, and good taste to affirm that a person can be immersed by sprinkling or by pouring—or poured or sprinkled by immersion, as that he can be baptized by either the one or the other.

BOOK THIRD.

Subjects of Baptism.

CHAPTER I.

SUBJECTS OF JOHN'S BAPTISM.

THE *action* called *baptism*, so far as judged convenient and necessary, has been ascertained. A miniature view, while it is more portable and convenient, may be as true and faithful to the original as one large as life. There is sometimes as much argument in a page as in a volume—in a sheet as in an octavo. The age of folios and quartos has passed away. Men of reflection know that many words and long sentences are not always arguments. In an age of books, like the present, a tract may be read while a treatise may be neglected; and, therefore, may be made more useful than a volume.

We now propose a miniature view of the *subject* of baptism, or the person that ought to be baptized. A million of pages could not convince a certain class of men on any subject to which they are already committed. They *love* to have it so: they *will* have it so; and, therefore, it *is* so. Our hopes generally terminate upon the uncommitted—the candid and the inquisitive for truth. For their sake, and with an almost single eye to their illumination and rescue from error, we select arguments and authorities, both as respects variety and number. To this class we now propound the question, *Who of mankind have a right to receive the blessing of Christian baptism?*

Before tendering an answer to the important question, *Who ought to be baptized*, it will be expedient to inquire to what dispensation or institution of religion this solemn and significant ordinance belongs. Our most reformed standards of Protestantism affirm, with the Westminster Confession, that "*baptism is an ordinance of the New Testament;*" and, consequently, belonged not to the Patriarchal or Jewish institution of religion. This is

a very important decision of a very leading question bearing directly and forcibly on the great subject of investigation.

But we may be asked, What importance is attached to the fact that it is a New Testament ordinance? The fact that there is an Old and New Testament, an obsolete and an existing divine institution, is pregnant with very important results and bearings as respects both duty and privilege. A *new* Testament or a *new* Will makes a prior one of no binding influence or importance. Paul thus reasons in his letter to the Hebrews. His words are, "In that God saith, I will make a new institution, or testament, he hath made the first old:" that is, obsolete. Still, the Old Testament, being the mould or type of the New, may be of much value to us, even although it ceases to be binding. If the shell of an antediluvian fish increases our knowledge of physical nature, why may not the moulds and types of the Jews' religion, in which our Christian institution was once enveloped, increase our knowledge of that institution?

God has generally presented a picture to the eye as well as a word to the ear, in revealing his purposes and designs to the human race. To look into the Patriarchal and the Jewish institutions through the developments of the Christian religion, is, therefore, of much importance, both as respects the enlargement of our knowledge and the confirmation of our faith. To myself, as to many other students of the Bible, it is demonstrably evident that God has from the beginning of time been arranging the prominent characters and incidents in human history and the leading events of his own moral government and providence in such a way as to create faith in his testimony, and to illustrate and render more intelligible the mysteries of Christ and his gospel. To glance at a few of these, with a reference to the subject on hand, may not be without some interest and advantage to the inquirer after the proper subject of baptism.

Placing, then, before us the Jewish and Christian Scriptures, or the Oracles of God committed to the Jews and those committed to the Christians, we discover in them the following singular coincidences:—Each has its Adam, its constitution, its special community, its Mediator, its precepts, its promises, its privileges, its rewards, its punishments. Hence the frequency with which these are placed in contrast by the authors of the volume containing the Christian Scriptures.

In the apostolic writings we have two Adams contrasted—the

first and the second, the earthly and the heavenly. We fell in the first, we rise in the second. There are two chief covenants—the first and the second, the old and the new; two Mediators—Moses of the first, and the Lord Messiah of the second; two communities—the Jewish and the Christian: two births—that of the flesh and that of the Spirit; two positive precepts—circumcision and baptism: two classes of promises—the one temporal, the other spiritual: two inheritances—one in Canaan and one in heaven.

But as the first existed for the sake of the second, and as the points of shadow and substance, of type and antitype, are numerous and various, the prominent characteristics, designs, and tendencies of these two divine institutions are set in order before us and pictured out in several conspicuous and remarkable persons, events, and circumstances. To these also we shall briefly allude as preparatory to a proper development of the question before us.

There are several public persons, such as Adam, Abraham, Isaac, Jacob, with their families, made to stand in a double position to mankind—as natural progenitors of the race, and as typical or spiritual persons. Adam was the father and representative of the whole human race. From him we have all inherited both life and death. We all live because he lived; we die, because, as our representative, he sinned. His two sons, Cain and Abel, represent two seeds or races of men. Cain was a *man* and a murderer, and Abel was a saint and a martyr. Seth takes Abel's place, and his descendants remain for seventy generations, till the Messiah appears. Cain's offspring perished in the flood.

Abraham, of all the sons of Seth, was the most illustrious personage down to the times of the Messiah. He was constituted "the Father of the Faithful," and his faith the model faith of the family of God. He had two sons—one by nature and one by faith. The mother of the first was a slave—of the last, a free woman. The two women represent the two covenants, and their two sons the two communities under them.* One of these sons was "born after the flesh," the other "after the spirit," or by faith. Two families spring from these—the Ishmaelites and the Israelites. But Isaac was the person from whom the promised

* Gal. iv.

Benefactor and *Redeemer* of the world was to come. "In Isaac shall thy seed be called." Isaac became a father: he has two sons, and only two—Esau and Jacob. Jacob is converted into Israel, while from Esau the Edomites descend. To Ishmael Abraham gave a loaf of bread and a bottle of water; to Isaac, all his estate. To Esau God gave Mount Seir; to Israel, Canaan, for an inheritance.

It is worthy of remark that of these three most remarkable persons,—Adam, Abraham, and Isaac,—the first born sons were only born after the flesh, and lived after the flesh; while their second born sons were born after the Spirit, and lived according to the Spirit. "Howbeit," said Paul, "that was not first which was spiritual, but that which is natural, and afterwards that which is spiritual." Of the first class were Cain, Ishmael, and Esau; of the second, Abel, Isaac, and Israel.

Such were the original elements, the mystic alphabet of spiritual things, as time in its evolutions afterwards developed. The typical nation is created out of the flesh of Isaac, according to what God had said to Abraham—"In Isaac shall thy seed be called." Hence the fortunes of Jacob and his sons are spread out before us from that day until the Messiah is born, to the comparative obscuration and disparagement of every other nation and people.

They became "a nation, great, and mighty, and populous," and are placed under the special wing of Jehovah as their King. Their males are marked in the flesh by a special covenant entered into in the 99th of Abraham, one year before Isaac was born. Hence Isaac was born in circumcision.

While on their way from Egypt to Canaan, they are constituted into a holy nation, a kingdom of priests: not spiritually holy, indeed, but holy as respected the *flesh*. Hence the free use of the term *holy* in its application to that people. Their camp, their tabernacle, with all its furniture,—their priesthood, with all its appurtenances, as well as their persons, were separated, sanctified, or made holy to the Lord.

It is at Sinai that Moses appears as a *mediator*. It is there that the natural *seed*, the *inheritance*, and a special relation to God, are engrossed in one great politico-ecclesiastic institution. These three are now imbodied in one covenant and solemnly ratified.

The seed of Abraham had now multiplied into millions, but

the promised seed was not yet come. While the flesh of the Messiah is in the nation, it must continue under a theocracy. It must be under the special care and direction of God. Its institutions must all be mystic, while the Messiah is *hid* in the family of Abraham.

The new birth was represented by a "baptism into Moses, in the cloud, and in the sea." The mystic manna, or "THE BREAD OF LIFE," was concealed under the covert of the manna that daily fell around their dwellings. The stricken *Rock*, whence issued a living stream, was to them *Christ*. The cloud which overshadowed them by day and illuminated them by night, which guided and protected them through the wilderness, was to them what the *Holy Spirit* is to Christians in all his influences through his word and ordinances. Their whole pilgrimage through the desert is a picturesque representation of human life under a remedial system. Death was shadowed forth in their Jordan, and heaven itself in their Canaan. "The things that happened unto them happened unto them for *types*, and they are written for our admonition, upon whom the ends of the world" (the consummation of that dispensation) "have come."

The long-promised and joyfully anticipated hour arrives—the "fulness of time" has come—the proper *offspring of the woman* appears. His harbinger anticipates him by a few months. In proper time he announces his appearance. He proclaims the acceptable year of the Lord, and prepares a people for his reign. He commences in the bosom of the Jewish church. He strikes at their cardinal errors, in theory and practice. He says, "Think not to say you have Abraham for your father." He repudiates all reliance upon the *flesh*. "God," said he, "can raise, of these inanimate stones, sons to Abraham." "Reform," continues he, "for the REIGN OF HEAVEN approaches." He assures his countrymen that the day of *excision* and destruction was nigh to all them that trusted in the flesh. To use his own words, "the axe" then lay at the root of every barren tree. The fatal blow was about to be inflicted upon them, that would convert them into fuel. He announces, in very intelligible words, that his immediate successor, whose way he was preparing, would immerse the people in fire and in the Holy Spirit. They should all be immersed into their respective tenets. Those who received the Messiah should be immersed into the Holy Spirit; and those who did not would be cast into fire: for so the con-

text defines the subjects of the two baptisms—that of *the Spirit* and that of *the fire*. Hence the ministry of John; both his preaching and baptism are indicative of a new organization upon another principle than that of the Jewish organization. Fleshly connection with Abraham, or with any antecedent covenant would not be to any one a passport into the new association. A new faith and a new repentance are now proposed as the basis of a new ecclesiastical institution. The Jews, as a nation, expected a Messiah; but, as a nation, they rejected Jesus as that Messiah. Hence, as a national community, they ceased to be God's holy nation and his peculiar people. *But they are not rejected as Jews, neither are they received to baptism as Jews.* They are rejected because they reject Jesus of Nazareth as the Messiah, and they are received because they have received Jesus as the Messiah. It is essential to our induction into the spirit and genius of primitive and pure Christianity that we keep this cardinal and all-important fact before us—viz. that the Jews were neither received nor rejected by John as Jews; nor were they received or rejected upon the indefinite belief or disbelief of a Messiah, a Saviour to come: but they were received or rejected upon the distinct and definite belief or disbelief—that *Jesus of Nazareth was that definite and special Messiah*, of whom Moses, in the law, and all the Prophets did speak.

In preparing a people for the Lord, John did not propose to build a church within a church—to erect an *imperium in imperio;* but simply by faith, repentance, and baptism, to have a people ready for the manifestation of the Messiah, to become the nucleus of a new institution.

Faith, then, and not flesh—personal repentance, and not family lineage, are essential prerequisites to admission into John's confidence and baptism, as the herald of the true Messiah. Thus, he levelled the mountains and exalted the valleys; thus, he made the crooked ways straight and the rough places smooth, that all flesh might now meet on one new, solid, sublime, and enduring foundation.

Neither John nor his preaching, neither his repentance nor his baptism, was intended to reform or new-modify, to improve or perfect the Jewish constitution and community. Since the Messiah was born, and had come out of the nation, its solemn rites were but an empty shell. The kernel was now extracted. Hence *spirit* and not flesh, *faith* and not blood, *baptism* and not

circumcision, became the burden of the Harbinger, the Messiah himself, and his seventy Evangelists.

Very early in the evangelical history, we are told that he came to his own country—ancient Canaan, the covenanted inheritance of Abraham and his seed; but his own people—his kinsmen in Abraham, received him not in the character and mission which he had assumed. But he was well and cordially received by a few. Hence it is declared, that "to as many as received him, to them he gave the privilege or power to become the sons of God—even to them that *believe in his name;* who were born," not as the Jewish nation, "of blood, of flesh, and of the will of man; but of God." Here is the clear and distinct avowal of the spirituality of the new kingdom. God's ancient kingdom was of *this world*, so long as the flesh of his Son was in it. But now he has come out of it, and faith unites us to him as the Founder of a new kingdom. This explains his speech to Nicodemus, a learned ruler of the Jews' church, on the necessity of being spiritually born before he could possibly be admitted into the new kingdom of God.

There is great potency in an appropriate name. Hence the Spirit of wisdom and of eloquence selected for the first annunciation of this new institution the beautiful and attractive name, "THE REIGN OF HEAVEN." This *reign of Heaven* in the heart, in a society, or organized community, is called THE KINGDOM OF HEAVEN, and *the Kingdom of God*. But, as the Jews were, in their fleshly and worldly character, as a nation and people, placed under the special government of God, they were, in that sense, called "*the Kingdom of God*." It was, therefore, kindly intimated by the first of the Evangelists, and by the Harbinger on his first annunciation of a new institution, that, in contrast with the kingdom of God amongst the Jews, which was of this world, this should be first known as "*the Kingdom of Heaven*," because of its inducting its citizens into a state of spiritual blessedness, as far above all antecedent dispensations as the heavens are higher than the earth.

It is cheerfully and thankfully admitted that amongst myriads of men in the flesh, there always was a remnant of persons in the Jews' institution of distinguished piety and of great moral and spiritual excellence and eminence. But they were not so by the spirit and force of that institution, but by the spiritual provisions of the first covenant that God made with Abraham;

which, in its prospective character, intimated the Christian institution with all its provisions of righteousness and mercy, as now fully developed. But now, all true citizens of the Christian kingdom, by virtue of its own provisions, and without any foreign aid from an antecedent or a subsequent institution, are made partakers of all spiritual light, liberty, and privilege essential to the full development of a perfect character, and to the full enjoyment of all the blessings of wisdom, righteousness, holiness, and redemption.

The institution announced by John is properly called a *New Institution*. Hence its foundation is *new*, as well as its privileges, rights, immunities. John, in preparing the way for its annunciation, therefore, very appropriately calls for personal reformation before baptism. He refuses all who cannot, or who will not, confess their sins and profess repentance prior to baptism. All his converts were baptized by him confessing or acknowledging their sins. Hence, they were persons who had sinned, and who did believe, and could make confession of sin and declaration of repentance. No one can say that John preached two baptisms, one having no confession of sin, no repentance connected with it; and one that refused both Pharisee and Sadducee, soliciting baptism because of their relations to Abraham, without faith in the Messiah and reformation of life.

Indeed, John positively declares that he preached "the baptism of repentance for the remission of sins." It is called "*the baptism of repentance*." Now, it is impossible that infants or impenitent persons could have been the subjects of John's baptism. Two things were essential to entitle a person to John's baptism: the first is, that *he had been a sinner*, and was now a *penitent sinner*. Will either of these apply to tender infants? Who presumes to say that infants are sinners, or that they are penitent sinners, and that they can speak out and confess that they once were impenitent, but are now penitent sinners? In the absence of actual transgression, in the absence of repentance for actual transgression, and in the absence of a power to speak out and confess their sins, no one was a proper subject of John's baptism. May we not, then, fearlessly affirm that, for these irrefragable reasons, John baptized no infants—none, indeed, but penitent and reforming persons of mature age and reason. One important fact, of much value in this investiga-

tion, is now established, viz. that the introductory baptism, ordained by God, called for knowledge, conviction of sin, repentance, and confession on the part of the subjects of it. That this conclusion may appear well-founded, we shall submit all the passages that speak of the subjects of John's baptism, and the peculiarities of his mission. They are the following:—

Mark i. 1: "The beginning of the gospel of Jesus Christ, the Son of God."

John i. 6, 7: "There was a man sent from God, whose name *was* John: the same came to bear witness of the Light, that all *men* through him might believe." Matt. iii. 3: "For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Luke i. 16, 17: "And many of the children of Israel shall he turn to the Lord their God: and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." iii. 1, 2: "Now, the word of God came unto John, the son of Zacharias, in the wilderness."

Mark iii. 1: "In those days came John the Baptist, preaching in the wilderness of Judea." Luke iii. 2: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Matt. iii. 2: "And saying, Repent ye, for the kingdom of heaven is at hand."

Acts xiii. 24: "John preached the baptism of repentance to all the people of Israel." xix. 4: "Saying unto the people, that they should believe on HIM which should come after him—that is, on Christ Jesus."

John i. 19 to 31: "And this is the record of John, when the Jews sent Priests and Levites to ask him, Who art thou? He confessed, I am not the Christ. I *am* the voice of one crying in the wilderness, Make straight the way of the Lord. And they asked him, Why baptizest thou, if thou be not that Christ? John answered, I baptize in water; but there standeth one among you, who, coming after me, is preferred before me. That HE should be manifest to Israel, therefore am I come baptizing in water. 33. [For God] sent me to baptize in water."

Matt. iii. 5: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan; 6. And were baptized of him in the Jordan, confessing their sins."

Mark i. 4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins; 5. And there went out unto him all the land of Judea and they of Jeru-

salem, and were all baptized of him in the river of Jordan, confessing their sins."

Luke iii. 12: "Then came also publicans to be baptized, and said unto him, Master, what shall we do? 12. And he said unto them, Exact no more than that which is appointed you."

Matt. iii. 7: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth, therefore, fruits meet for repentance; 9. And think not to say within yourselves, We have Abraham for *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 11. I, indeed, baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."

Matt. iii. 13: "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering, said unto him, Suffer *it to be so* now; for thus it becometh us to fulfil all righteousness. Then he suffered him." Mark i. 9: [Thus] "Jesus came from Nazareth of Galilee, and he was baptized of John in the Jordan."

Matt. iii. 16: "And Jesus, when he was baptized, went up straightway out of the water." Mark i. 10: "And—coming up out of the water." Luke iii. 21, "and praying, the heaven was opened, 22, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23. And Jesus himself began to be about thirty years of age."

John i. 32: "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 29, 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God, which taketh away the sin of the world! 34. And I saw, and bare record that this is the Son of God. 28. These things were done in Bethabara, where John was baptizing."

John iii. 22: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. 26. And they came unto John, and said unto him, Behold, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27. John answered and said, A man can receive nothing except it be given him from heaven. 30. He must increase, but I *must* decrease."

Chap. iv. 1: "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than

John, 2. (Though Jesus himself baptized not, but his disciples,) 3. He left Judea, and departed again into Galilee. x. 40. And [he] went away again beyond the Jordan, into the place where John at first baptized: 42. And many believed on him there."

Luke vii. 24: "And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? 26. A Prophet? Yea, I say unto you, and more than a Prophet." Matt. xi. 10: "For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women, there hath not arisen a greater than John the Baptist." John v. 35: "He was a burning and a shining light."

Mark xi. 29. "And Jesus answered and said unto them, I will also ask you one question. 30. The baptism of John, was it from heaven, or of men? Answer me. 31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32. But if we shall say, Of men: (all the people will stone us: Luke xx. 6,) they feared the people: for all men counted John that he was a Prophet indeed. 33. And they answered and said unto Jesus, We cannot tell."

Luke vii. 29: "And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him."

From a careful examination of the whole testimony of the four Evangelists concerning John's baptism, there appears as much reason to conclude that the Messiah was an infant when John immersed him in the Jordan, as that he ever baptized an infant or any one incapable of confessing his sins and professing reformation.

His baptism is called *baptism of repentance*. It is so called by Matthew, Mark, and Paul; of course, then, none but penitents could be the subjects of a "baptism of repentance for remission of sins." Infants have not *sins* to repent of; and, therefore, can neither morally, nor physically, nor by proxy confess them. Hundreds of candid Pedobaptists avow the conviction that John's baptism, at least, was addressed only to persons of mature age and reason. With the Episcopal commentators, T. Scott and Burkitt, "almost all learned men say John's baptism was the baptism of repentance, of which infants were incapable." Burkitt's Notes on Matt. xix. 13–15. "It does not appear that any but adults were baptized by John. Adults professing re-

pentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism." T. Scott's Com., Matt. iii. 56.

It is as inexpedient as unnecessary to multiply such concessions and acknowledgments as these. Scarcely any one is so presumptuous as to contend that John baptized any one, except the Messiah, who did not confess his sins; and but very few have had courage to affirm that he ever sprinkled or poured water upon any one, infant or adult.

But there are those that assume that there was a Jewish proselyte baptism in use long before the days of the Baptist, and that John derived his baptism from it. This, it must be confessed, is a very weak bulwark in defence of infant baptism. Infant proselytes!! What an easy triumph!! John could not have said to such, "Generation of vipers, who has warned you to flee from the wrath to come? Bring forth fruits worthy of repentance, and think not to say, We have Abraham for our father."

A few great names have, indeed, been arrayed before us, affirming that such a rite was in use from very ancient times amongst the Jews. But as many great, if not greater names, can be arrayed on the negative side. Do they mention a Lightfoot, a Beza, a Maimonides? We will offset these with a Wernsdorfius, a Deylingius, an Eliezer, and a Knatchbull. Do they appeal to the Talmud, "that labyrinth of errors and foundation of Jewish fables?" We call for Josephus, who is as silent as the grave on this assumption. Do they appeal to Rabbis? We summon Philo and the Apocrapha. Neither of these so much as allude to it. Do they tell us of Dr. Owen? We tell them of Dr. Benson. Do they prove that ever the Jews baptized a proselyte? Let them name him. Then we will show that he lived after the days of John the Baptist, from whom doubtless certain Jews borrowed proselyte baptism.

But we appeal to a stronger and a clearer light. We inquire at the Oracle of God. And what saith it? That John's baptism was a new institution. The words of those who ought to know it import this. The PRIESTS and the LEVITES ask John, "If thou art neither the Christ, nor Elias, nor the Prophet, why baptizest thou?" For this reason, says John, "I am come baptizing in water, because" I knew that "HE should be made manifest to Israel." Does not this indicate a new commission and a

new institution? To the same effect, says Paul, in his speech at Antioch, in Pisidia—"When John had first preached before his coming the baptism of repentance to all the people of Israel."

But there are two passages of Scripture still more expressly contradictory of this assumption. The one is taken from the Messiah himself. I ask you, says he, "Whence came the baptism of John—from heaven or from men?" They dare not say from *men*, for the people know better and would have stoned them.

The other passage is Heb. ix. 10. In this all the divinely appointed rites, washing and bathing, practised by the Jews, are said to have been ordained only *till the time of reformation*, or to the Christian era. These clearly indicate that John's baptism was from God, and not from tradition or from the Jews. Indeed, all this is logically and grammatically implied in calling him *the* Baptist. A baptist he might have been, but *the* Baptist he could not be but by contrast or by eminence.

There is, however, one fact in the history of Jews' proselyte baptism as ancient as the existence of the usage, whether that be before or since the Baptist's time, fatal to the use that the advocates of infant baptism make of it. It is this: "IT WAS NEVER REPEATED ON THE POSTERITY OF THOSE WHO HAD BEEN THUS BAPTIZED."* Dr. John Walker, of Dublin, and the Socinians, regarding Christian baptism as a proselyting institution, refuse baptism to those whose parents have been baptized. Indeed, all those who regard baptism as a proselyting usage, after the Jewish style, ought never to baptize their descendants, whether infants or adults.

We conclude, then, from all the premises extant, whether in the New Testament or out of it, that the baptizing of infants is without the slightest countenance, so far down as the personal ministry of John the Baptist, or of the Messiah in person, is concerned. If, then, it be a *divine* institution, it must be a *Christian* institution; and if a Christian institution, it must have been instituted by Jesus Christ. Of course, then, the proof necessarily lies upon him that affirms that Jesus Christ ordained it. We ask for such evidence. Those who have it must, then, produce it. It is not incumbent on us to prove that the Mes-

* See the great Selden, De Jure, et Gen. lib. ii. cap. ii. pp. 139, 142.

siah did not institute or ordain infant baptism. It is incumbent on them that inculcate and practise it to show the Christian authority under which they act. A positive institution requires positive precept—a positive and express authority. No positive institution has ever been established upon mere inference. To attempt to found a positive Christian ordinance upon an inference, or upon a series of inferences, is, in spirit and in effect, to stultify and make void its pretensions. When was there in the history of the Bible a positive institution or a divine ordinance erected, enforced, and practised, upon a mere inference? We ask for a parallel case. It never has been given. It never can be given. We have called upon its advocates times without number for such a precept—for such a positive injunction; but hitherto we have asked in vain.

We can, occasionally, *circumstantially* prove a negative. We sometimes prove an *alibi*. We show that the accused was elsewhere at the time and place in which the imputed deed was committed. The argument then is, The accused *did not do it*, because he *could not do it*: for he was not there.

The assumption on hand may, indeed, in this way be negatived, and the negative maintained. We show that there is no baptism of divine authority, or of divine record, that did not require a *moral* qualification on the part of the subject of it. John, for example, demanded *faith*, *repentance*, and *confession* on the part of those who demanded his baptism. Indeed he went still farther. He repudiated the plea of ancestorial worth, of ancestorial faith, in the strongest imaginable terms. He supposes a case in which a son of Abraham, "the Father of the Faithful," presents himself demanding baptism on account of fleshly relationship. And what does he say to him? "Think not to say in your heart that you are a son of Abraham"—that this renowned Patriarch is your father. Nay, verily. "Bring forth fruits worthy" of the profession of repentance. Confess your sins and forsake them. Here, then, may be found a full demonstration of the ground we have assumed. The required qualification of the subject may be such as to negative the approach of any one, of every one who is physically or otherwise disqualified. Now what *alibi* in law is more evident than if *faith*, *repentance*, and *confession* be required in any case as a prerequisite to the reception of any institution, the want of those qualifications wholly disqualifies such a candidate for that

institution, and negatives his advances to it. So long, then, as it is written, "If thou believest with all thy heart thou *mayest*," it is also implied that if thou dost not believe with all thy heart thou *mayest not* be baptized.

CHAPTER II.

SUBJECTS OF CHRISTIAN BAPTISM.—INDUCTION OF NEW TESTAMENT CASES.

JOHN'S baptism was not Christ's baptism. It was a preparatory institution. John was not sent by the Lord Jesus Christ, but by his Father. "Behold," said God the Father, "I send my messenger to prepare the way before thee."* John fulfilled his mission. He prepared a people for the Lord. Those whom he prepared had been, as we have seen, instructed before they were baptized. It is, then, just as evident that John's disciples were not *infants*, as that they were not sprinkled.

But Christian baptism is our theme. It was instituted by Jesus Christ; and neither by Moses, the lawgiver, nor by John, the reformer. When, then, did *he* institute it? Not at the beginning, nor at the end of his life. During his public ministry, and until he was crucified and buried, John's baptism had neither rival nor substitute. Jesus, indeed, says John, "baptized not, but his disciples baptized." The preparatory school continued during the whole personal ministry of the harbinger and the Messiah. But, when John was beheaded, and Jesus crucified, there was a people prepared for the Lord!! These were they that rallied around the Messiah during the last scenes of his life and after his resurrection. These were they to whom he showed himself alive after his passion, and to whom he communicated freely, during the period of forty days, the things concerning the kingdom of God.

How many hundreds composed the preparatory school of the risen Lord, we are not informed. We learn from Paul, that, in one of their meetings, more than *five hundred* disciples were present.

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* Matt. ix. 10.

But, as God did not deliver his law to the people at the foot of the mount, but to Moses in the mount, so the Messiah did not deliver his new institution and law to these hundreds, but to the select band of the Apostles, to whom he had already imparted his gracious purposes. To them he gave the *commission*, and the *law of baptism*, upon a mountain in Galilee. It was given immediately before his visible and personal ascension into heaven. It was his last act, the consummation of his work as a Lawgiver and King. It is most fully reported by Matthew, and is in the following words:—"*All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*"

This is the *law* of Christian baptism, the institution and origin of it; and, certainly, it is a clear and express precept. Though quite intelligible in the common version of it, as now quoted; it is, nevertheless, imperfectly and, indeed, in a comparative point of view, rather obscurely translated. It should, in strict accordance with the original Greek, be translated—"All *authority* in heaven and in earth is given to me: go you, therefore, and *make disciples of all nations*, baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit, *teaching* them to observe all the things that I have commanded you; and, behold! I am always with you to the conclusion of this state."

According to the common version of this law of baptism, Jesus taught the Apostles first to *teach all nations*, then to baptize them; and again to *teach them all his observances*. The common reader would regard this as simply requiring that the nations be *taught* before and after baptism! But, in the original language, we have not this difficulty to contend with. We have two words of very different meaning, occurring in the same verse, translated by one and the same word, *teach*. These are *mathetewoo* and *didascoo*. They are visibly and audibly different words. They are not composed of the same characters, nor of the same sounds. They are just as different in sense. They both, indeed, mean to impart instruction; but it is a different kind of instruction. The first indicates that instruction necessary to make a *disciple:* the second imparts that species of instruction afterwards given to one who has become a disci-

ple with regard to his duties. The first represents the person, character, and claims of the teacher, and the necessity of becoming his pupil; the second represents the duties and obligations of the pupil to his teacher. The first intimates the simple preaching of the gospel as Mark the evangelist interprets it, chap. xiv. 16. His version of the whole commission is—"Go ye into all the world, preach the gospel to every creature; he that believeth and is baptized shall be saved: he that believeth not shall be damned."

Now, that three things, very different from each other in some essential attribute, are prescribed by the Lord Messiah in this commission, or law of apostolic and ministerial duty in his service, cannot admit of a rational doubt. What these three distinct things were, need scarcely be enumerated. Every reader must observe that they were first to preach the gospel, or make disciples—produce faith. Then they were to baptize them, so instructed, into the name of the Father, and of the Son, and of the Holy Spirit. In the third place, they were didactically to propound to them, or teach them to observe and practise the Christian ordinances and duties.

But, as every one will not admit, with entire freedom from prejudice, our interpretation of the law of baptism, I have concluded to collate the views and interpretations of this passage, entertained and taught by distinguished scholars and critics on the Pedobaptist side of this question. They will be heard by many of my readers with more authority and candour than I could claim for myself. Here, then, are a few samples of Pedobaptist interpretations of the law of Christian baptism. They are, for the most part, copied from "Booth's Pedobaptism Examined," a work of very great labour and of distinguished merit:—

Grotius: "Seeing there are two kinds of teaching, one by way of introduction to the first principles, the other by way of more perfect instruction: the former seems to be intended by the word *matheteuin*, for that is, as it were, to initiate into discipline, and is to go before baptism; the latter is intended by the word *didaskein*, which is here placed after baptism." In loc.

Calvin: "Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede. Under this pretence, the Anabaptists have loudly clamoured against Pedobaptism." In Harm. Evang. Comment. ad loc.

Dr. Barrow: "What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution: *Going forth*, saith he, *teach*, or disciple, *all nations*, *baptizing them*. The action is baptizing or immersing in water; the object thereof, those persons, of any nation, whom his ministers can, by their instruction and persuasion, render disciples; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments." Works, vol. i. p. 518, edit. 1722.

Saurin: "In the primitive church, instruction preceded baptism, agreeably to the order of Jesus Christ; 'Go, teach all nations, baptizing them.' . . . . Thus, likewise, we understand St. Peter, when he says, that the baptism which saves us, is 'not the putting away the filth of the flesh; but the answer of a good conscience.' *The answer of a good conscience*, is that account which the catechumen gives of his faith and knowledge. Whence it came to pass, that the ancients usually called a baptized person, one that was *illuminated*." Serm. tom. i. pp. 301, 302. Le Haye, edit. 3d.

Vossius: "Respecting adults, it is required that they be taught the Christian religion and profess it, before they be baptized; for this the very institution of baptism teaches, (Matt. xxviii. 19; Mark xvi. 15, 16.) We are taught the same thing by the practice of John the Baptist, and of the Apostles, (Matt. iii. 1, 2; Luke iii. 3; Acts ii. 38, 41.)" Disput. de Bap. disput. xii. § 3.

Dr. Doddridge: "I render the word *matheeteusate*, *proselyte*, that it may be duly distinguished from *didaskontes*, *teaching*, (in the next verse,) with which our version confounds it. The former seems to import instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could regularly be admitted to baptism; the latter may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation." Note on the place.

Limborch: "They could not make disciples, unless by teaching. By that instruction, disciples were brought to the faith before they were baptized, (Mark xiv. 15, 16.)" Instit. l. v. c. lxvii. § 7.

Dr. Whitby: "*Matheteuin* here, is 'to preach the gospel to all nations,' and to engage them to believe it, in order to their profession of that faith by baptism: as seems apparent, (1) From the parallel commission, Mark xvi. 15, 'Go, preach the gospel to every creature. He that believeth, and is baptized, shall be saved.' (2) From the Scripture notion of a *disciple*, that being still the same as a believer. . . . If here it should be said that I yield too much to the Anti-pedobaptists, by saying, that to be made disciples here is to be taught to believe in Christ; I desire

any one to tell me how the Apostles could *matheteuin, make a disciple* of a heathen or an unbelieving Jew, without being *mathetai*, or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached, that 'Jesus was the Christ,' and only to baptize them when they did believe this." Annotat. on the place.

Venema: "'Go,' says our Lord to the Apostles, 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.' This is an excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the Apostles, which faith they were to profess in baptism. For the word *matheteuin*, in the style of the New Testament, does not signify barely to admit into a school and instruction; but to admit after the doctrine is believed, and after a previous subjection to the school." Dissertat. Sac. l. ii. c. xiv. § 6.

Mr. Baxter: "*Go, disciple me all nations, baptizing them.* As for those that say they are discipled by baptizing, and not before baptizing, they speak not the sense of that text; nor that which is true or rational, if they mean it absolutely as so spoken: else why should one be baptized more than another? . . . . This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his Apostles for preaching and baptizing, and purposely expresseth their several works, in their several places and order. Their first task is, by teaching, to make disciples, who are, by Mark, called believers. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To contemn this order, is to renounce all rules of order; for, where can we expect to find it, if not here? I profess my conscience is fully satisfied from this text, that it is one sort of faith, even saving, that must go before baptism, and the profession whereof the minister must expect." Disputat. of Right to Sac. pp. 91, 149, 150.

It would be superfluous to add any thing farther, either in development or in proof of the fact that the Lawgiver and King of Zion did command his Apostles to first *preach* the gospel to every nation, in order to the conversion of the people; then to *baptize* those who believed; and, in the last place, to *teach* them to observe and do all things whatsoever he commanded them. In the judgment of those learned and candid Pedobaptists just now quoted, with whose judgment we fully concur, the Evangelist Mark gives the full substance and meaning of Matthew's version of the law of baptism, in quoting the sense rather than

the words spoken. "Go ye into all the world; preach the gospel to every creature: he that believeth it, and is baptized, shall be saved; and he that believeth it not shall be damned." The word, indeed, must be spoken before it can be heard; it must be heard and understood before it can be believed; it must be believed before it can be obeyed; and it must be obeyed before it can be enjoyed. It is not in the power of angels or of men to change this order of things. Hence, no one can enjoy the benefits of Christian baptism that receives it in any other way than that suggested in his divine law. On the authority of the Apostle Matthew and the Evangelist Mark, we conclude, that the express will and command of the Lord Jesus Christ is, that none but an intelligent professing believer of the apostolic gospel is a fit and lawful subject of Christian baptism.

Our *second* argument is drawn from the divinely-recorded practice of the Apostles, to whom this commission was given while they were employed in executing it. There is one historical book in the sacred writings of the Christian Institution that records the acts and deeds of the Apostles under this commission. Luke the Evangelist is the author of that book of the ACTS OF THE APOSTLES. To it, then, we shall look for a matter of fact exposition of the sense in which the Apostles understood the commission.

In the first chapter of this *book of Apostolic acts*, we are informed, that the Messiah himself, in person, immediately before his ascension, gave them specific directions where to commence and whither to proceed, into all the world, in preaching the gospel to the whole human family. He commands them to begin at Jerusalem; thence to proceed through Judea; thence to Samaria, and thence to the uttermost parts of the earth. Now, a few examples of this mode of procedure in discharging these duties will fully demonstrate how they understood the divine precept under which they acted. We shall, then, examine a few cases.

On Pentecost, Peter first preached the Christian gospel as developed and consummated by the resurrection, ascension, and glorification of the Lord Messiah. Thousands heard him, were convicted of guilt, and sued for mercy. They asked him *what they should do*. His response is most apropos to the question propounded—"*Repent and be baptized, every one of you*," said he. He does not say, "Be baptized and repent;" but, "Repent

and be baptized, every one of you." Here, there appears to be a strict conformity to the Baptist John in his "baptism of repentance for the remission of sins."

But still more definite and precise the historian in narrating who were that day baptized. "*Then*," says Luke, "*they that gladly received his word were baptized.*" None else—not one; for so the words imply. He could not have said that they who gladly received his word were baptized, if infants and persons not professing to have received it had been baptized. He ought in that case to have said, that they who gladly received his word, with all their families, were baptized. Then we should have had no objections to baptizing those who neither gladly receive the word nor profess to have received it.

Passing from Jerusalem to Samaria, at which place we have the second report of *Christian* baptism, we find Philip, acting the evangelist, preaching the gospel to the people of Samaria. They hear him with candour, and multitudes believe. "When," says Luke, "they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."* "Then Simon himself believed also, and when he was baptized he continued with Philip," &c. This is the whole report of preaching the gospel and of baptizing in Samaria. It is, then, indisputably evident, from the narrative, that Philip interpreted the commission as we have done; or, what is the same thing, he followed the example of Peter in Jerusalem, on Pentecost, who, doubtless, infallibly so understood it. None but "*believing men and women*" were baptized by Philip. Had there been children or babes baptized, he would, certainly, have specified them when going into the details of "men and women." But they are excluded not only by the omission of adding to the men and women the word *children;* but by giving to them the reputation of believing men and women. Had the historian only said, "When they heard Philip preaching the gospel, they were baptized, men, women, and children," there would have been, at least, some plausibility in pleading for the baptism of babes. Even then, however, it would have been incumbent on any one pleading for infant baptism from such language, to prove that these children, who are classed among them that *heard* the gospel, were speechless

* Acts viii. 12.

babes. But, as it is, there is not the slightest ground to plead for infant subjects of baptism, from any precept, precedent, hint, or allusion, that could warrant such a practice, from any thing which as yet occurred in Jerusalem, Judea, or Samaria. We shall, then, next proceed with the Evangelist Philip to another field of labour.

We next find him preaching in the desert to a political grandee, the treasurer of an Ethiopian queen—a gentleman, no doubt, of distinguished moral character. We have the narrative of this baptism in the same chapter with that of the Samaritan people. He solicited baptism, after hearing Philip preach the gospel from the Prophet Isaiah. Being a Jew, by nation, he was well read in the Prophets; and, so soon as his doubts and difficulties were removed, he desired to submit to the Lord. We hold the report of his baptism peculiarly important in this discussion; not because he was a well-educated adult believer of the gospel, but because of the answer given to him from the Evangelist Philip, on his demanding baptism—What hinders, or what should hinder my being baptized, Philip? Nothing, virtually responds the preacher, but the want of faith. "I believe, sir," said he, "that Jesus is the Son of God." Then he baptized him. This is a very striking proof that a profession of faith is, in all cases, essential to the reception of Christian baptism. Had not the question been thus formally propounded and responded to, there might have been some suspicion concerning the proper qualification of the subject of baptism. Now, as there is one baptism that makes faith an essential prerequisite, it lies upon those who assume a baptism without faith, to prove that there are *two* baptisms—one requiring faith, and one requiring flesh only in the subject.

The next case of baptism reported in the history of the labours of the Apostles, is that of Saul of Tarsus. We need not prove that he was a believing subject. This case is circumstantially narrated in the ninth chapter of this book. "Arise, brother Paul, and be baptized and wash away thy sins, calling upon the name of the Lord."* "And he arose and was baptized." This is a baptism that indicates faith, repentance, and a desire to honour the Lord, on the part of him who solicits it.

A case, that comes nearer to us than any other, is reported in

* Acts ix. 16, 18, 22.

the tenth chapter of this book. It is the conversion of the Gentiles. Cornelius and his family, his kindred and friends, were assembled at Cesarea, and the Apostle Peter is especially sent to open to them the kingdom of God. A more attentive and more deeply-interested audience never, we presume, assembled, than the first Gentile auditory. Peter opened to them the door of faith. While he spoke the word to them all, the Holy Spirit fell upon them all. They all spoke in foreign tongues. They all, of course, believed, and were all baptized by the authority of Peter.

Some seven years are now passed away, since the commission was given to the Apostles. In the mean time, great multitudes have been converted. Myriads have been immersed in Jerusalem, Judea, and Samaria. The Gentiles, too, are visited, and many of them believed and are baptized: but, as yet, not one word, allusion, or reference, that could lead any one to imagine that an infant had been ever thought of as a subject of Christian baptism.

The next cases of baptism reported are that of a lady of Thyatira, called Lydia, and her family; and that of the Philippian jailor, and his family. In these families, our Pedobaptist friends are peculiarly interested. Having borrowed several Papal traditions from the Roman Church, amongst which is that of infant christening, sometimes called infant baptism, and being, from family associations, desirous to retain them, they seize these two cases with great earnestness, and from them endeavour to extract some authority for this consecrated custom.

On any subject of importance pertaining to this life, we would not impose upon ourselves so inconsiderately by gratuitous assumptions and fallacious reasonings as in this most important of all subjects—the salvation of our souls—the will of the Lord concerning our duty and happiness. From the beginning of Matthew, down to the *sixteenth* of the Acts of the Apostles, we have neither precept nor precedent, neither hint nor allusion on the subject of infant baptism. Notwithstanding this, there are some of our Pedobaptist brethren who seek to find a warrant for this tradition at so late a period, and in cases and details that have not a single allusion to it.

We must, then, candidly examine these two cases. Lydia, it is assumed, was a married lady. It is assumed she had children. It is also assumed that some of her children were infant children. It is also assumed that she had these infant children with her,

although three hundred miles from home; for she was now at Philippi on business, her home being at Thyatira. On these four assumptions is the first argument for infant baptism drawn from the four gospels and Acts of Apostles. Now it being much more probable that Lydia was an unmarried rather than a married lady, being a dealer in purple and in ladies' apparel, having with her other females and servants on a journey from home, the chances are all against these four assumptions. What a hypothetical basis for a divine institution! Was there ever a positive ordinance founded upon such assumptions! But the internal evidences are still more fatal to the hypothesis. For she represents herself as a householder and the head of a family. "If," said she to the Apostle and his suite, "you have judged me faithful to the Lord, come into my house and continue there." It was a delicate thing for a Christian lady, most probably a maid, to invite the Apostle and his fellow-travellers to sojourn with her. Hence she places this matter upon Christian grounds. If you have confidence in my devotion to the Lord, make my house your home. They did so, and the sequel shows that her household was composed rather of adults than of infants: for, says Luke, before the Apostle left Philippi, on coming out of jail he visited Lydia's house, and seeing the brethren there he comforted them and departed. There is not, then, by any incident or allusion in this whole affair, the slightest ground for the hypothesis that there was an infant in the household of Lydia.

The jailor's family is as barren of encouragement and of favour to the patrons of infant baptism, as that of Lydia. His family were all baptized, it is true. But who are they? Infants? That would be worse than a gratuitous assumption: for we are told that before they were baptized he "spake the word of the Lord to him and to all that were in his house:" and we are again informed that after his baptism and that of his family, the jailor "rejoiced, believing in God with all his family." These declarations negative, in very intelligible terms, the assumption that infants were baptized in the household of the jailor by the authority of the Apostle to the Gentiles. Paul did not preach the gospel to babes, nor did they rejoice, believing in God, because of blessings which they then neither could understand nor receive.

There yet remain two other cases of baptism reported in the book of the Acts. These are the cases of the baptism of the Co-

rinthians and certain Ephesians. The cases are very obvious. That of the Corinthians is very beautifully told in the following words, when Paul preached in Corinth :—"Crispus, the ruler of the synagogue, believed in the Lord, with all his family ; and many of the Corinthians, hearing, believed, and were baptized." What a beautiful comment on the saying, "Faith comes by hearing—by hearing the word of the Lord." The Corinthians first heard, then believed, and then were baptized. Without hearing there is no faith, and without faith there is no fitness for baptism, and without the profession of that faith no one can be a fit subject of Christian baptism.

It is, indeed, unquestionably true, that faith in the heart is essential to the enjoyment of every Christian precept, promise, and covenanted blessing: but faith in the heart unprofessed, or Christ in the heart unconfessed, would not, according to the practical decisions of the Christian Apostles, authorize any pastor, evangelist, or professor to baptize any man or woman. "With the heart man believeth for righteousness, and with the mouth confession is made for salvation." Hence the call upon the candidate—"*Dost thou believe?*" or "If thou believest with all thy heart thou mayest." The confession elicited by such a formal way of putting the question is—"I believe that Jesus is the Messiah the Son of God." Many of the Corinthians, we are informed, heard, believed, and confessed. Now had they not confessed their faith, could either Paul, or Luke, or any one else say that they believed?

The case of the twelve Ephesians, reported in the 19th chapter of the Acts of the Apostles, is very remarkable and worthy of special consideration. These twelve men, when asked "whether they had received the Holy Spirit since they believed," declared that, so far from having received the Holy Spirit, they had not so much as heard that "there was any Holy Spirit." Paul responds—"*Into what*, then, were you baptized?" "Into John's baptism," they immediately replied. The mystery was then resolved. In the formula of John's baptism there was no Holy Spirit named. But in the Christian baptism there was, for so the commission prescribed. This is a full answer to all that class of speculators who affirm that because Luke does not state that the formula commanded was always pronounced by the Apostles—the Apostles did not baptize into the name of the Father, and of the Son, and of the Holy Spirit. They cannot

appreciate the difference between baptizing *in* the name or by the authority of the Lord, and *into* the name of the Lord or into the name of the Holy Spirit.

The fact here stated, that these Ephesians had not heard of the name of the Holy Spirit, intimates that they had lived remote from the fields cultivated by the Apostles. They had not heard of the affairs of Pentecost, and consequently of Christian baptism. But that does not teach us that they had been baptized during John's ministry, but rather since it had ceased. Hence the necessity of confessing the Lord Jesus, and of being baptized into the new revelation of God, or "into the name of the Father, and of the Son, and of the Holy Spirit."* That these twelve Ephesians were now immersed into the name of the Lord Jesus, is unequivocally affirmed. After this, on the imposition of the hands of the Apostles, they received the peculiar gift of that age—they immediately "spake with tongues and prophesied." As rationally and as credibly might any one affirm that these twelve Ephesians were twelve infants, as affirm that there is "in the four gospels or in the Acts of the Apostles" one word or syllable in favour of this Papal assumption. Tradition, and tradition only, and that from no reputable fountain, is the only protection and authority for infant baptism.

But this is not strong enough. Positive laws imply their negative. If the negative commandment, "Thou shalt *not* steal," imply *thou shalt be honest*; or if the positive precept, "Honour thy father and thy mother," is equivalent to *thou shalt not dishonour thy father or thy mother*, then, to say the least, the law, "If thou believest thou mayest," is equivalent to another law, "If thou believest not thou mayest not be baptized." Hence the Lord promised salvation not to him who is only baptized, but to him who believeth and is baptized.

The divinely inspired history of the Christian church, down to the 64th year of the Christian era, has now been fully examined, and every case of baptism on record considered. The commission enacted *preaching*, *baptizing*, and *teaching*. The Apostles did accordingly first preach the gospel to every individual whom they baptized. Then they immersed just so many

* The childish efforts of Dr. John Gill, and almost all the old Baptist expositors, to make it appear that these twelve men were not baptized into the Christian faith on this occasion, are so perfectly futile that it would be a waste of time to expose the fallacy of their expositions.

as said they believed the gospel. And, in the last place, taught them what they must do to please the Lord, to comfort their brethren, to convert the world, and to make their own calling and election sure. When the baptized are spoken of, they are represented as hearing the gospel first, then as believing it, and then as being baptized. This is the uniform and immutable practice during the apostolic age.

In the two households reported in the *Acts of Apostles*, to which not a few look for countenance and encouragement in their infant baptism, we find not a hint or circumstance looking in that direction. Indeed, so unequivocal is the testimony of these households in favour of believing subjects, and believing subjects only, that all sensible and candid Pedobaptists give them up. A few citations from some eminent critics and commentators on the case of Lydia and that of the jailor may serve as an exponent of the views of the most learned and candid Pedobaptist commentators.

Dr. Whitby, Acts xvi. 15, Paraphrase: "And when she, and those of her household, *were instructed* in the Christian faith, in the nature of baptism required by it, she was baptized and her household."

Limborch: "An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated that infants were baptized by the Apostles. It might be that all in her house were of a mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith when they received baptism."

T. Lawson, referring to this argument, says, "Families may be without children; they may be grown up, &c. So it is a wild inference to ground infant baptism upon."

Assembly of Divines: "Of the city of Thyatira—a city of Asia—here dwelt Lydia, that devout servant of God." "And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and *hers*, hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth." Annot. on Acts xvi. 14, 40.

From the same source we quote Doddridge, Matthew Henry, and Calvin, who stand side by side in my library:—

Doddridge: "*Thou shalt be saved and thine house.* The meaning cannot be that the eternal salvation of his family could be secured by his faith; but that if they also themselves believed, they should be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it

is probable that many of them, under this terrible alarm, might have attended the master of the family into the dungeon."

Matthew Henry: "The voice of rejoicing, with that of salvation, was heard in the jailor's house. He rejoiced, believing in God, with all his house: there was *none* in his house that refused to be baptized, and so made a jar in the ceremony: but they were unanimous in embracing the gospel, which added much to the joy."

Calvin. "Luke commends the pious zeal of the jailor, because he dedicated his whole house to the Lord; in which also the grace of God illustriously appeared, because it brought the *whole family* to a pious consent."

But I know not whether the candour and justice of these Pedobaptists that make such admissions as those of Doddridge, Henry, Calvin, &c., or the disingenuousness and violence of those commentators, such as Burkett, D'Oyly, and Mant, and who say with Burkett, "Having been so many ages in possession of this privilege, [infant baptism,] we may more reasonably require of the *Anabaptists* to prove by express Scripture that children [infants he means] were not baptized by the Apostles when they baptized whole families, whole nations according to their commission, than they can require of us to prove that they were." Notes on Acts xvi. 15. This from an Episcopalian commentator—"the Vicar and Lecturer of Dedham"—is no weak proof of the childish imbecility which the advocates of infant baptism are obliged to assume in defence of their tradition. What logician, or lawyer, or common-sense reasoner ever requires his opponent to prove a negative! Instead of proving that there were infants in those houses, he asks those whom he nicknames Anabaptists to prove that there were not infants in them!! Although we have shown from the descriptions given of those families or households, from their hearing the word of the Lord, from their rejoicing in God; and in the case of the household of Stephanas, "the first fruits" or first converts mentioned in the church of Corinth, from their having addicted *themselves* to "the ministry of the saints," that there could not have been infants in those families, or any one baptized but believers; still it is not in logic, or law, or reason, to ask or compel any one to prove a negative. It is passed into a universal law that the burthen of proof always lies upon him who affirms that there were infants in those families. Should any one place himself upon the estate of a Burkett or a Clark, and occupy his

premises for as many years as the centuries of infant baptism or infant communion, and when asked to prove his right or show his title to occupy the estate claimed by his reverence, should say, "Prove, sir, that I have no such right, and then, sir, but not till then, will I give up my possession." I would be pleased to hear with what attitude and tone his Grace would reply, *Show me* your *right, sir; but ask* me *not to show what you have not got.*

The plea of ancient tradition is the strength of Popery and the weakness of Protestantism. We advocate not *ancient*, but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, TRADITION, *hoary Tradition*, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept "Honour thy father and thy mother" is concerned.

CHAPTER III.

SUBJECTS OF BAPTISM AND SUBJECTS OF CIRCUMCISION CONTRASTED.

THE doctrine of the Bible, on any particular subject of inquiry, can be clearly and satisfactorily ascertained only by a full induction of all that is found in it upon that subject. When the induction is perfect and complete, and fully comprehended on any one point, we never can have any more divine light upon that subject. This is our method of learning and of teaching what the Holy Spirit has taught on any given question.

Who may, with divine approbation, be baptized? or, as usually expressed, who are the proper subjects of Christian baptism? is the question now under consideration. It having been universally admitted that baptism is an ordinance of the New Testament, or an ordinance of Jesus Christ, our inquiry upon the action, subject, or design of Christian baptism must be confined to an induction of whatever is said on any of these topics by the writers of that volume. So far, we have pursued this method. Nothing that was written before or after the apostolic age can be rationally admitted as evidence in this case.

In the preceding chapter, we not only examined the commis-

sion given to the Apostles, which instituted and ordained Christian baptism; but also adduced and examined every case of baptism reported in the Acts of the Apostles, from the giving of the commission to the end of that treatise—a period of some thirty years. The book, indeed, furnishes only some nine cases in all; but they are of a peculiarly striking, impressive, and circumstantial character, and include under them several thousand persons. The first of these occurs in Jerusalem, and embraces three thousand Pentecostian converts. The subjects of that baptism are represented as *believers*—as persons who had previously "gladly received the word," and were then baptized. Not one was baptized who had not gladly received the gospel that Peter preached.

The city of Samaria is next on record. When the citizens of Samaria heard and believed Philip, "preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." The word *children* is not added; because there were none such baptized. The particularity of detail which mentioned "men and women" would, doubtless, have mentioned infants, if there had been any such baptized.

The Ethiopian nobleman is the third case. That he professed faith is just as clearly stated as that he was baptized; or as that, after baptism, "he went on his way rejoicing."

Saul of Tarsus, afterwards Paul the Apostle, is the fourth case. Then come the Gentiles at Cesarea Philippi, and Peter's success among them as the fifth case. The whole audience believed, received the Holy Spirit, and were baptized. Down to this time, we have the prominent details of almost seven years from the ascension, and the addition of not less than ten thousand persons to the original one hundred and twenty, and not one infant or child as yet named or alluded to as having been baptized.

Then we have the *household* of Lydia and of the Philippian jailer; in neither of which is there any evidence that there was any departure from the preceding usage. Such are the sixth and seventh cases on record. Then have we the case of the Corinthians and that of the Ephesians; in both of which we are expressly informed that they "*heard, believed, and were baptized.*" So that, in the Four Gospels, and in the Acts of the Apostles, reaching down to the year of our Lord 63, in which

we have the accounts of many myriads of converts, comprising Jews, Samaritans, and Gentiles, we have no example of the baptism of any other than believing and professing persons. May we not, then, say with the utmost assurance, that, so far as all sacred history deposes, there is not any evidence whatever that a single infant or non-professing person had been admitted to baptism during the lives of the Apostles?

What now remains of biblical authoritative evidence, except the Apostles' Epistles? To these, then, we must next turn our attention. We shall take them up in the order in which they usually stand in the received version. In examining them, we may expect to find sundry allusions to Christian baptism, and from these, doubtless, we may infer some things corroborative of the historical evidence now before us.

In the sixth chapter of the Epistle to the Romans, we find a very lucid reference to baptism, indicative of the character of its subjects. The Apostle affirms, that "so many of us as have been baptized into Jesus Christ, have been baptized into his death; therefore, we are buried with him by baptism into death—that like as Christ was raised from the dead by the glory of his Father, even so we also should walk in newness of life!" Can this apply to infants? Have they been baptized into Christ's death, and risen with him to walk in a new life? This putting off of the old man and putting on the new is not the work of infantile minds, but of those whose senses are exercised to discern both good and evil. Had the Romans been accustomed to have their infants baptized, could Paul have thus written to them?

There are more frequent allusions to baptism in the first letter to the Corinthians than in any other epistle. In Acts xviii., we have learned who were first baptized in Corinth—men and women only. We shall now inquire whether, in his letters to them, Paul indicates that any other than men and women, or persons of age and reflection, had, at the date of this epistle, been baptized. 1 Cor. i. 13, he asks the question, "Were you baptized into the name of Paul?" Could any persons baptized in infancy answer such a question? Could they say either *in* or *into* what name, *by whom* or *for what* they had been baptized? This alone intimates that the primitive subjects of baptism could remember and reflect upon the design of their baptism, as well as the time of it.

In the same connection, he adds, "I thank God that I baptized none of you but Crispus and Gaius. I baptized also the *household* of Stephanas; and I know not whether I baptized any other: for Christ sent me not to baptize, but to preach the gospel." Unless, then, there should be found some infants in the household of Stephanas, there is none in this passage. But the Apostle relieves us from all dubiety on that subject, by informing us of the character of this household: chap. xvi. 15, "You know," says he, "the family of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints." They were not infants; but they were the first converts in Achaia, and they were remarkable for their devotion to the service of the saints.

The other allusions to baptism, in this epistle, are rather figurative than literal references to the subject. Chap. x. 1, "All our fathers were baptized into Moses, in the cloud and sea; and they all eat the mystic manna and drank the mystic rock." And, again, chap. xii. 13, "For by one Spirit we are baptized into one body, whether Jews or Greeks, and we all have drunk of the one Spirit." "Else, what shall they do who are baptized for the dead, or in the hope of the resurrection of the dead?" These all are indicative of thought, faith, feeling, emotion, and hope, on the part of the baptized. As yet, there is not found a single intimation, allusion, or hint to infant baptism.

In the letter to the Galatians, we have another reference to baptism. It is found, chap. iii. 27: "As many of you as have been baptized into Christ have put on Christ." This passage is very similar to that quoted from Romans. It is, indeed, more definitive of the character of those baptized. They had, without a single exception, been professors of the faith. Of all the baptized of all the churches, in the province of Galatia, Paul affirms there was not one that had not by a profession of faith put on Christ. Could any one say this of all the baptized in any Pedobaptist church in the world? We, however, with Paul, can say that all the baptized in our church, in the United States, have put on Christ—have confessed and assumed him as their Saviour and their Guide.

We have not yet done with Paul's epistles. To the Ephesians, he says, chap. iv., "There is one Lord, one faith, *one baptism*." There are not, then, infant baptism and adult baptism; for these are, certainly, two baptisms, and not one. Sprinkling

and pouring are not one immersion, neither are immersion and sprinkling one pouring: no more are infant and adult baptism one baptism. A baptism for sins pardoned, and a baptism for sins to be pardoned, or for no pardon of sins at all, past, present, or future, cannot be regarded as one and the same baptism. In one baptism, there must be a unity, as respects *subject, action, and design.*

To the Colossians, chap. ii. 12, Paul speaks of baptism as to the Romans. Of them, he says, they were "buried with Christ in baptism, in which they were also risen with him *through the faith* of the operation" (or work) "of God, who hath raised him from the dead." So far, and no farther, deposeth Paul in his epistles. We know not another passage, in all his writings, that has any allusion whatever to the subjects of baptism, not now laid before our readers. So far, then, there is but one voice in all the writings of Paul and Luke, as well as the other Evangelists, upon the proper subjects of baptism. As to John's baptism, its very name precludes the supposition that any but persons of knowledge and faith could be subjects of it. It is called "*the baptism of repentance:*" of course, infants are positively excluded. They need not to repent; nor are they capable of repentance. They are not more incapable of repentance than they are of sins to be repented of.

We have yet another allusion to baptism in the Epistles. Peter says, "The antetype" of the salvation of Noah in the ark by water, is Christian baptism. "Baptism," says he, "doth also now save us (not in the putting away of the filth of the flesh, but through the answer of a good conscience towards God,) by the resurrection of Jesus Christ." Infants are wholly incapable of the response of a good conscience towards God through the resurrection of Jesus Christ. This requires both knowledge, reflection, and faith—of which they are not susceptible.

Now, as James, John, and Jude do not, in their epistles, allude at all to baptism, we have laid before the reader every passage that relates to the subject of baptism found in the apostolic epistles. We have, then, the whole history of the Christian church from its origin to the close of the volume of inspiration, whether in the form of history or epistolary details, without meeting with a single case of infant baptism, expressed or implied. In all the instances before us, there is not one of doubtful disputa-

tion. This, of course, will be satisfactory to all persons who believe that Christianity is all found in the New Testament. But there are some who, through an erroneous and defective education, are led to look for it in the law of Moses, or in the philosophy of the schools. But, would it not be a reflection upon the character of the Founder of Christianity, if, in this most essential institution, he had failed to develop his whole law to his people? Had Moses sent the Jews to Noah to learn what, as Israelites, they should believe and do, it would have been, on his part, an indication of incompetency—a disparagement of his own commission. Still more preposterous and inadmissible the imputation against the mediatorial dignity of the Lord Messiah, if, as is assumed, he failed to reveal his own ordinances, and sent us to Moses or left us to the schools of philosophy to ascertain what are the positive ordinances of his religion, and what are the first duties of those who desire constitutionally to place themselves under his protection and guidance. We cannot, as intelligent believers of the plenary inspiration, divine mission, and authority of our Lawgiver and King, for one moment admit that he has left us to *infer* from Patriarchal or Jewish customs, or from the traditions of the elders, what is expedient and fitting as respects the positive ordinances of the New Institution.

We scarcely know whether it is compatible with the dignity of our Master, that, in pleading his cause with the corruptors of his institution, we should gravely discuss the traditions and conjectures by which they have made of no effect his laws. And, certainly, infant baptism, so far as it prevails, makes void and annuls believer's baptism. If, then, believer's baptism be a divine institution, it must follow that they who prevent it by anticipating it, and substituting for it a human institution, do, as far as in them lies, annul and make void the commandments and ordinances of God. All that are born in every Pedobaptist community are deprived of the blessings of the Messiah's institution—of the pleasure which the Lord himself had in honouring the divine institution preached by John, and which all the Apostles and first Christians enjoyed during the times of the original proclamation of the kingdom of God.

We, therefore, judge it expedient to advert to some of the reasonings by which many are deluded, unintentionally it may be, in some instances, on the part of those who so far sophisticate

their minds, by fallacious reasonings, into the opinion that *infant* baptism is pleasing to God, because required by him. They produce no *precept* for it. They produce no *precedent* for it in all the oracles of God: nay, they admit it has neither divine precept nor example: but they infer that it is pleasing to God and useful to children, if not to men, to be early initiated into the church, and made members thereof: assuming, as they advance, that God's Church always had infant members in it, and that they inherited blessings consequent upon such membership. They, moreover, assume that the Jewish nation was the Church of God in the same sense that any community now may be called the Church of God; and that the covenant of circumcision is the everlasting covenant or constitution of the Christian church, &c. &c. They even argue the identity, the perfect and complete identity of the Jewish nation and the Christian church. They call it "the Jewish *church*," not desiring to call it a *nation*, as God and the people called it; because, to say that the *Jewish nation and the Christian church are identical*, is rather too gross a form of speech for Christian ears.

In assuming these premises, which they cannot sustain, it lays upon us, not the necessity of assailing their position by formally disproving the assertion, but merely of noting the grounds on which they sometimes seek inferentially to sustain it. But as we write not for mere logicians, but for the great multitude, we shall not stand upon logical niceties, but proceed to suggest some reasons, and facts, too, why we cannot, for a moment, admit the identity of the Jewish nation and the Christian church—the identity of their constitutions, or the essential or formal identity of their initiatory rites and ordinances. We shall rely on a few palpable facts and evidences.

I. The words *nation* and *church* are neither literally nor spiritually identical. A *nation* is the whole population of any given country, with the mere exception of sojourners and pilgrims. A *church* is a select society *called out* of a nation. A *nation*, then, is the aggregate population: a *church*, a select community. The former comes from the Roman *natio*—from *nasci*, *natus*, to be born—the people born in any given country; the latter, literally, the *kuriakee*, or house of the Lord, from *ecclesia*, the *called out*, the chosen people. Hence, the Christian community is a people *called out of the world*—a people formerly

called out of the Jewish nation, and out of the Greek and Roman nations. They constitute a holy and spiritual nation—sons and daughters born to God. All, then, that are born of the flesh in any country, are its nation; and those that are born of the Spirit in any nation are its church in that nation. "*A national church*" is, therefore, a great national absurdity—an absurdity both in language and in fact. If a whole nation constitute but one society, how can that one society be *called out of it?* What remains, when all are taken? In Roman Catholic nations, it is all church and no world; or rather, all world and no church.

II. The Jewish nation, as a *nation*, was a part of the descendants of Abraham, had a national covenant based upon the flesh, guarantying only fleshly, temporal, and worldly privileges. They were, indeed, as respected the world, an *election according to the flesh*. God loved the fathers and chose their children, not for their own sake, but for that of their fathers: Rom. xi. They had a law written on tables of stone, a fallible lawgiver, ordinances concerning the flesh, a carnal priesthood, a brazen altar, animal sacrifices, a worldly sanctuary, a temporal and earthly inheritance, governed by degenerate kings. Can any one, then, consistently affirm that the Jewish and Christian churches, or, more properly, the Jewish nation and the Christian church, are, therefore, one and the same religious, spiritual, and moral community—identically one and the same church?! If so, he is more infatuated by system than guided by reason or truth; and, therefore, more to be pitied: or, as the case may sometimes be, more to be contemned than reasoned with on the subject.

III. The Christian church is described as *called out of the world*, born again, regenerated, illuminated, justified, sanctified, adopted, saved, a holy nation, a peculiar people, a royal priesthood, a spiritual family, a royal race—having "an inheritance incorruptible, undefiled, and that fadeth not away." Not so the Jewish, in one single point. Not so any nation or people on the earth, in the aggregate.

IV. Hence the Apostles, in calling out of the world a people for the Lord, or, what is the same thing, in building a church, demanded just as much from the Jew as from the Samaritan or from the Greek—as much from the excellent Cornelius and the amiable Lydia as from the betrayers and murderers of the Son of God. To the Jew and to the Greek they preached "repent-

ance towards God, and faith in our Lord Jesus Christ;" and thus God "visited the nations *to take out of them a people* for his name:" Acts xv. 14.

V. Hence, the Church of Jesus Christ is called a new body—a "new man." It has a "new covenant," or constitution, a new Lawgiver, a new Prophet, a new King. It has a new altar, a new sacrifice, a new High-Priest. It has new ordinances, a new baptism, a new supper, and a new Lord's day. It was introduced and consummated by a better Mediator than Moses, and is established upon "better promises."

The door of admission into the Jewish community was as wide as the door into the world. No intellectual, moral, or spiritual qualification was required of any man, in order to admission into it. If he were legitimately or illegitimately born of Jewish blood, or even bought by Jewish money, he was entitled to its initiatory and solemn rites and ordinances.

It had, indeed, no initiatory rites whatever, except for adult proselytes from pagan nations. The children of Jews were not circumcised to *make them* Jews, but they were circumcised because they *were born* Jews. Circumcision only marked their flesh and identified it with that of Abraham. It was to them a *sign*, a proof of lineage and of blood; but indicated neither moral qualification nor moral change. What profit, then, had the Jew in his circumcision? Its national advantages were very considerable; but its chief benefit was, that "unto them were committed the oracles of God." They had the means of illumination and of salvation. But so have the nations of Europe and of Christendom. But does the mere possession of these oracles secure the salvation of any man? No, no; not one. Still, the possession of them is sometimes, and may often become, the greatest blessing to those that hold them, and not only hold them, but who are held, and led, and guided by them.

But the advocates for infant baptism argue the identity of the Jewish nation and the Christian church for the sake of its alleged covenant of circumcision, and for the purpose of pleading their national, natural, fleshly infant membership. Though it must be admitted, that "the covenant of circumcision" is neither the covenant of grace nor the constitution of the Jewish nation; for circumcision is not of Moses, but of Abraham and the Patriarchs; yet they seek to make it the root of their ecclesiastic constitution or church covenant, and strangely infer the

rite of infant baptism from the bloody rite of infant circumcision. Strange, that the putting of water upon an infant could doctrinally be the same with taking blood from it; or the immersing it in water, identical, in covenant import, with cutting off a portion of its flesh! That one and the same covenant could have had two seals, at two different periods, so discordant and uncongenial, would, methinks, require very explicit and very satisfactory proof.

But, still more revolting to my mind, that any covenant ratified by human blood could be the same with that ratified by the blood of the Son of God! And is not the Christian church founded upon the new constitution sealed and ratified by the blood of Jesus Christ? Was, then, the Jewish church, assumed to be founded upon the bloody rite of circumcision, identically the same with the Christian church founded upon the blood of the slain Lamb of God!! In what absurd predicaments do the advocates for infant baptism on the ground of the covenant of circumcision, place themselves before the world, in their attempts to sustain the antiquated tradition commended to them by the great godmother of antichristian innovations!

But as all may not intuitively see the justness or relevancy of these remarks, we shall present the subject in a somewhat more tangible and intelligible form. We need only premise that when any one thing comes in the room or place of another, it must occupy the room or place of that thing. Now, as most Pedobaptists of the Presbyterian and Congregational schools affirm baptism is a sort of spiritual circumcision, standing in the same relation to our church covenant as did circumcision to the Jewish covenant, we shall proceed to examine this hypothesis, by inquiring in what particular does infant baptism fill the place or occupy the room of circumcision.

On former occasions, we have found some *sixteen* points in which these two institutions do not fill the place or room of one another. Indeed, they do not at all resemble one another in any one of these particulars:

1. Males only were subjects of circumcision; but males and females are subjects of Christian baptism. "Every male child among you shall be circumcised." The Apostles "baptized both men and women."

2. Circumcision was ordained to be performed on the eighth day—the first day of the second week of every male child.

Does any party of Pedobaptists occupy the same day in dispensing the rite of infant baptism? Not one.

3. Adult males circumcised themselves. Do adult believers baptize themselves?

4. Infant males were circumcised by their own parents. Do Christian parents baptize their own infant children?

5. Infant and adult servants were circumcised neither on *flesh* nor faith, but as *property*. Does infant baptism ever occupy this place?

6. Circumcision was not the door into the Jewish church. It was four hundred years older than the Jewish church, and introduced neither Isaac, Ishmael, Esau, nor Jacob into any Jewish or patriarchal church. It never was to any Jew, its peculiar and proper subject, an initiatory rite? Why, then, call infant baptism an initiatory rite?

7. The qualifications for circumcision were *flesh* and *property*. Faith was never propounded, in any case, to a Jew, or his servants, as a qualification for circumcision. But do not Pedobaptists sometimes say—If thou believest with all thy heart, thou mayest?

8. Infant baptism is frequently called a dedicatory rite. Believers may dedicate themselves, but cannot dedicate others to the Lord in a Christian sense. In the Jewish sense, however, the same persons were dedicated to the Lord. But dedication was never performed by circumcision. The circumcised were afterwards dedicated to the Lord: Numbers viii. 13–21. Why, then, make baptism a dedicatory rite in room of circumcision?

9. Circumcision, requiring neither intelligence, faith, nor any moral qualification, neither did nor could communicate any spiritual blessing. No person ever put on Christ, or professed faith in circumcision.

10. Idiots were circumcised: for neither intellect nor any exercise of it was necessary to a covenant *in the flesh*. Is this true of baptism?

11. Circumcision was a visible, appreciable mark, as all signs are, and such was its chief design. Does baptism fill its room in this respect?

12. The duty of circumcision was not personal, but parental. Parents were bound to circumcise their children. The precept ran thus—"Circumcise your children." But in baptism it is personal—"Be baptized, every one of you."

13. The right of a child to circumcision, in no case, depended upon the intelligence, faith, piety, or morality of the parents. Why, then, in substituting for it infant baptism, are its benefits to infants withholden from it, because of the ignorance, impiety, or immorality of its parents? Does infant baptism exactly fill the place of circumcision in this particular?

14. Circumcision was a guarantee of certain temporal benefits to a Jew. Does baptism guaranty any temporal blessing to the subject of it?

15. It was not to be performed in the name of God, nor into the name of any being in heaven or earth. Why, then, on the plea of coming in the room of circumcision, is any infant baptized in or into the name of Father, Son, and Holy Spirit?

16. The subject of circumcision was a debtor to the whole law. Is this true of every subject of baptism?

If these discrepancies do not fully annul the pretensions of baptism as coming in the room and place of circumcision, we know not what discrepancies, either in number or kind, would be sufficient for such a purpose!

These *sixteen* indisputable facts are truly distinct and demonstrable attributes and properties of circumcision, each of which differs, and of course the aggregate differs from baptism as now administered by Romanists and Protestants. Had we deemed it at all important, we could as easily, in all the other alleged points of identity between the Jewish and Christian institutions, have made out lists of specifications, either more or less numerous than the preceding. But that being only to multiply words to no profit, I am content to annihilate infant church membership as founded upon the identity of signs and seals. A thousand vague generalities are worth nothing—absolutely worth nothing in a question of *identity*.*

How entirely unfounded and gratuitous the assumption that baptism and circumcision are seals of the same covenant, or that the former came in room of the latter, must appear evident and demonstrative to those who read, with a discriminating eye, the history of baptism as reported in the New Testament.

All the subjects of John's baptism had been circumcised. The Messiah was circumcised the eighth day.† As the first-

* See Chapters VI. and VII. on Circumcision—on Flesh and Spirit. Book I.
† Luke ii. 21.

born of his mother, he was on the fortieth day dedicated to the Lord according to law. He was baptized in his thirtieth year. Was baptism, in his case, a substitute for circumcision?! All the males baptized by the Harbinger, (and we read of no females baptized by him,) had been circumcised. In these cases, then, there is no favour shown to the fond speculations of Pedobaptists.

And who were the persons baptized in Pentecost, Jerusalem, and Samaria? The three thousand? The five thousand? The myriads of Jews that had been baptized and were all zealous of the law? Had they not all, to a man, been circumcised? Yes, circumcised and baptized also. Where now the phantom of baptism—of infant baptism, a substitute for infant circumcision? Can any one sensibly and truthfully say that the latter is a substitute for the former?

But one assumption usually requires the aid of another. It is assumed that circumcision is done away, and that baptism is come in room of it. "*Done away*," by what authority? It was not done away, so far down the Christian age as New Testament history reaches. A report had gone abroad that Paul forbade the Jews to circumcise their children. This, so late as the year sixty, brought Paul into some trouble. He was, indeed, at considerable expense and labor in denying the charge, and in contradicting those who slandered him in this particular.*

The believing Jews continued circumcision till entirely amalgamated with the believing Gentiles in the Christian church. They never gave it up because of baptism. It was their national badge and peculiarity, and stood not in the way of their baptism and communion with the believing Gentiles. Those Judaizers who sought to bring the Gentiles into the practice of it were severely reproved; and those Gentiles or Jews that presumed to say that it must be added to Christianity, were informed that if they added circumcision to the gospel, "they became debtors to do the law," and "that Christ should profit them nothing."

There is, then, not any foundation whatever, in the New Testament, for the assumed identity of "the Jewish and Christian churches," or of the covenants on which they are respectively founded. The Christian church is founded upon the New Covenant; Jesus Christ himself being the chief corner-stone, and not on the covenant of circumcision. Baptism has not come in the

* Acts xxi. 24, 25.

room of any thing. It is a New Testament ordinance of great significance and value to the Christian church. It is a *personal* duty which every believer owes to himself and to the Lord.

The gospel of Jesus Christ, and all its institutions, are addressed to persons who can learn, who can hear, understand, and obey. "It proclaims liberty to the captive." It emancipates man from the slavery of sin. It treats him as one who must think, and reason, and learn and obey for himself. It inspires man with a spirit of liberty and mental independence. "If the Son shall make you free, you shall be free indeed," is one of the Messiah's own promises.

We have now, I hope, satisfactorily seen, from a full induction of every case of baptism reported or alluded to in the historical and epistolary writings of the New Testament, that *there is not one instance of infant baptism, expressed or implied, from the first to the last page of that apostolic and Divine Volume.* There is neither precept, precedent, nor allusion, directly or remotely squinting at it, in all the pages of inspiration. As soon may we find the legends of purgatory, auricular confession, transubstantiation, the invocation of the Virgin, or prayers for the dead, as find in that volume any authority whatever for infant baptism or infant communion.

No one need ask, Why, then, so early introduced and so long in practice, and why believed by so many great, and learned, and excellent men? Ah me! what profane tenets, what fatal aberrations from the Sacred Scriptures may not be maintained and defended in this way! How ancient the alleged saving virtue of celibacy—the fasts, the feasts, the penances, and works of supererogation of Papal superstition! Nay, how many excellent Roman worshippers of the Virgin Mary! What Fenelons, and Rollins, and Pascals, and St. Pierres adorn the annals and fill the niches of Papal fame! If great, and learned, and reverend names can authenticate tradition, silence demurs, and satisfy weak consciences, there is not an error in Popery nor an imagination in the ramblings of monkish fanaticism and religious buffoonery that may not be favourably regarded, and cherished with a profound and worshipful respect. But we have not so learned Christ.

BOOK FOURTH.

Design of Baptism.

CHAPTER I.

As there cannot be a general providence without a special one, so there cannot be a general design in the Christian Institution without a specific design in every part of it. If, indeed, religion be a reasonable service, there must be a reason for every part of it: and that reason, whatever it may be, is the proper design of it; for reason without design is inconceivable. Reason and design are, indeed, inseparable; or, rather, they are two names for the same thing. Now, as the whole universe is but one grand system of designs terminating in one grand result, so the Christian Institution is one great system of means and ends terminating in one grand consummation—the supreme glory of its Author, in the purity and happiness of his intelligent and moral offspring.

The gospel system is a system of redemption—a deliverance of its subjects from ignorance, guilt, and bondage. It contemplates a new creation—a transformation of man in body, soul, and spirit. It is, therefore, a great system of physical, moral, and spiritual means and ends. Hence, its doctrine, its precepts, and its promises are but developments of a remedial system, originating in the benevolence of God, guided by his wisdom, and perfected by his power.

This scheme of mercy has its parts; and each of these parts has its own peculiar object. Faith is not a substitute for repentance, holiness, or righteousness; but a means to these ends. As a means, it is, indeed, indispensable to every one of them. Prayer, reading or hearing, and meditation are means of sanctification. But any one of these, without the other, would be incomplete and incompetent to the end proposed. So of the positive institutions of the Christian system. Baptism, the Lord's day, and the Holy Supper are indispensable provisions

of remedial mercy. Not one of them can be dispensed with by any one who desires the perfection of the Christian state and of the Christian character. Eating, drinking, sleeping, exercising, though not of the same nor of equal importance, are, nevertheless, all essential to the preservation and comfortable enjoyment of the human system.

These things premised, we are induced, according to our plan, to institute an inquiry into the use of Christian baptism, or, rather, into the design of it. It is a conspicuous and prominent part of the Christian religion, and is spoken of and alluded to more than one hundred times in the New Testament. It is worthy of a full examination, and of the most respectful consideration and regard. It could not occupy so much space in so small a volume, and yet be considered as a matter of indifference, or of but little importance. We must, therefore, regard it with the respect and reverence due to a very prominent divine institution.

But the *design* of this institution has long been thrown into the shade because of the wordy and impassioned controversy about what the *action* is, and who may be the proper *subject* of it. Now, it must be confessed that, whatever importance there may be in settling these questions, that importance is wholly to be appreciated by the *design* of the institution. This is the only value of it. The question concerning the value of any action is incomparably superior to the question, What is the act itself? or to the questions, Who may perform it? or, Upon whom may it be performed? We are, therefore, induced to believe that the question now before us is the all-interesting important question—indeed, the transcendent question in this discussion.

The appeal, therefore, must be made to the proper tribunal. It must be carried up to the Apostles and Evangelists of Jesus Christ. What, then, do they propose as the design of New Testament baptism? We say *New Testament* baptism, because we have in that book "THE BAPTISM OF JOHN," and the baptism ordained by Jesus Christ. Although not one, nor identical, they may materially unfold and illustrate each other. They both came from heaven. They both immersed believing and penitent persons, and were alike indicative of divine wisdom and benevolence.

The Harbinger was sent "to prepare a people for the Lord."

He designed to enlighten and purify them. Hence he was both a preacher of faith and reformation, and proclaimed "the baptism of repentance *for the remission of sins.*" It would, then, appear from the very annunciation of John's baptism, that its design was of a transcendently important and interesting character.

The form of expression is exceedingly familiar and intelligible; and, were it not for an imaginary incongruity between the means and the end, or the thing done and the alleged purpose or result, no one could, for a moment, doubt that the design of baptism was "for the remission of sins."*

The form of expression is the most common in language, and especially in the simple and sacred style of the Apostles and Evangelists. From the few examples at the foot of the page, any one may see with what little reason and evidence any one can intimate that the form of the expression does not indicate the design of an action. Indeed, if this preposition does not intimate design, we might well ask, What other word in that language could suggest such an idea?

Nor is it only casually intimated that New Testament bap-

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* The preposition translated *for* in this connection of means and designs is often so translated; and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into* or *unto*, or *to*.

We shall give a few examples, selected out of many such in the common version:—

Matt. v. 13: "It is *good for* nothing." "Take no thought *for* to-morrow:" vi. 34. "Do it *for* a testimony to them:" viii. 4. "*For* a testimony against them:" x. 18. "Shed for many *for* the remission of sins:" xxvi. 28. "Told *for* a memorial of her:" xxvi. 13. "Gave them *for* the potter's field"—"*for* the burial of strangers:" xxvii. 7, 8.

Do not these indicate the design or the end for which a thing is given or done? Did not the Messiah shed his blood *for* the remission of sins? Was not the money given *for* the potter's field? Was it not *for* the burial of strangers?

As Luke writes "the Gospel" and "Acts of the Apostles," we shall give a few examples from him also:—"*For* the fall and arising of many in Israel." "*For* a sign which shall be spoken against:" Luke ii. 34. "*For*, therefore, [for this purpose,] I am sent:" iv. 43. "Take nothing *for* your journey:" ix. 3. "Buy meat *for* all this people:" ix. 13. "He is not fit *for* the kingdom of God:" ix. 62. "Goods laid up *for* many years:" xii. 19. "It is not fit *for* the land, or *for* the dunghill:" xiv. 24. "Be baptized *for* the remission of sins:" Acts ii. 38. "Gave it to him *for* a possession:" vi. 5. "Nourished him *for* her own son:" vi. 21. "Came here *for that intent*:" ix. 21. "Are come up *for* a memorial:" x. 4. "*For* the work I have appointed them:" xiii. 2. "That thou shouldest be *for* salvation:" xiii. 47. "*For* the work which they fulfilled:" xiv. 26. These are but a few examples from Luke.

tism was ordained for this purpose. It is *the only purpose* for which it was ordained; whether in the hands of John or of the twelve Apostles. What could be more plain or intelligible than such forms of expression as the following:—"John did baptize in the wilderness, and preach *the baptism* of repentance for the remission of sins." (Mark i. 4.) It was not *a* baptism, but *the* baptism of repentance. It was not *for* remission of sins, but for *the* remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins *have been remitted;* but it is *for*, or *in order to* the remission of sins.

Nor is this a form of expression peculiar to one Evangelist. Luke, as well as Mark, uses the same formula:—"And John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3. John's baptism was as certainly "*for the remission of sins*" as it was "*the baptism of repentance.*" The death of the Messiah, or the blood of the new covenant, was not more certainly *for the remission of sins*, so far as the expression goes, than was the baptism of John for the remission of sins. Indeed, they are not merely similar, but are *identical* expressions in both cases. It does not, however, follow that they are *in the same sense* "for the remission of sins." But that they are, in some sense, for the remission of sins, can be denied by no man who either understands the language of the Bible or the language of men.

From the apostolic style, one might as reasonably conclude that Jesus died *because* man's sins had been remitted, or because the sin of the world had been taken away, as that men are to be baptized, or that John baptized men "*because* their sins had been remitted." To take such freedom with language, with the language of the Bible, would be to make the word of God of no effect; or, what is the same thing, of no certain interpretation: in other words, of no meaning. If goods are laid up for past years—if men buy food for those who never can use it—if men provide money for the expenses of journeys already paid for,—then may it be said that John baptized for sins already remitted; or that his baptism was for those who were already cleansed from their pollutions.

When the Lord said, "*To this end* was I born, and *for* this cause came I into the world," does he not intimate that he had a design in coming into the world? When Stephen said that

Pharaoh cast out the children of the Israelites *to the end** that they might not live, does he not mean that their destruction was designed by their exposure? When Stephen again says (Acts vii. 5) that God promised Canaan to Abraham "*for* a possession," was it not his design to invest him with that inheritance? And when it is said by the people of Damascus, (Acts ix. 21,) that Saul of Tarsus came to that city "*for the intent* that he might" persecute the disciples; and if *eis*, the word always used when baptism and remission of sins are connected, be the word in all these cases containing the sense of "FOR," "*in order to*," "*to the intent that*," or "for the intent," shall we hesitate to allow, that, in connection with remission of sins, it has the same meaning; or, that our translators so understood it? Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with on any question of religion or morality, whenever he stands committed to its affirmative or negative.

So far, then, as the force of the preposition is of any consequence or value to show a connection between baptism and remission of sins, it is incontrovertibly indicative of that connection. But were it translated in every case by *into* or *unto*, (versions of the word very common in all writings, sacred and profane,) it is as certainly, though not so obviously to all minds, indicative of *such* a connection. To baptize *into* remission, or *unto* remission, intimates that the subject of that act is about passing into a new state: as entering *into* partnership, or entering into marriage, indicates that it is for such purposes the action, whatever it may be, is performed. "Unto what, then, were you baptized?" (Acts xix. 3,) is equivalent to the question, *For* what were you, then, baptized; or, *into what* were you, then, baptized? In either case, the relation of the person baptized is changed.

It only remains in this part of our essay that we present, in the order of the inspired books, all the passages that plainly import any connection between baptism and remission of sins. They are the following:—

1. "John did baptize—and preach the baptism of repentance for the remission of sins." Mark i. 4.

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* Here it is *εις*, *for*, to the end that, the word always used in reference to "baptism for the remission of sins."

2. "The people of Judea and Jerusalem were baptized by him in Jordan, confessing their sins." Mark i. 5.

3. "And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

4. "Repent, and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts ii. 38.

5. "Arise and be baptized, and wash away thy sins, invoking the name of the Lord." Acts xxii. 16.

These are oracles as express and explicit as any we can imagine. Any one of them would establish the connection for which we plead. For, if once such a connection is clearly established, it depends not upon the repetition of it, but upon the clearness and definiteness of the expression of it. This is intimated clearly in another passage:—

6. "There is one Lord, one faith, *one baptism*." Eph. iv. 5.

Now, if there be but one baptism, and if it appear that both the New Testament dispensations of baptism, by John and by the Apostles, clearly affirm a connection between baptism and remission of sins—must it not follow that the *only divinely-instituted baptism is for the remission of sins*.

It may, however, tend to the confirmation of those halting between two opinions, to inquire, whether there be any other connection between baptism and any thing else noted in the Christian Scriptures; and, if so, of what nature and kind it is?

In the first place, then, no one is commanded to be baptized *for any thing else;* and no one is ever said to have been baptized *for any thing else*, than for the remission of sins. This is a very important fact, and worthy of much reflection.

I know, indeed, it may be said that there are two or three forms of expression that might be translated in such a way as to intimate some other connection. For example:—

"As many of you as were baptized *for* Jesus Christ were baptized *for* his death." Rom. vi. 3.

"Know you not that all our fathers were baptized *for* Moses—in the cloud and in the sea?" 1 Cor. x. 2.

"For by one Spirit we are all baptized *for* one body." 1 Cor. xii. 13.

"For as many of you as have been baptized *for* Jesus Christ, have been baptized *for* his death."

These four passages complete the canon—the whole volume

on the subject of the relation of baptism to spiritual rights, privileges, and honours. We have, for the sake of uniformity, and of giving weight to all conceivable objections, preferred the common version of these passages.

The reader will remember, that in all these it is, in the common version, "*into Christ*," "*into his death*," "*into one body*," &c. Whether, then, we read *for* or *into* one body, and *for* or *into* his death, the sense is the same. If any one be baptized for the Lord, for his death, or for his body, as a *design*, as an *end*, it is for the sake of the rights, privileges, and honours of his body, or for the sake of the rights, privileges, and honours accruing from his death, his church, or himself. Of all these, remission of sins is the leading and the introductory blessing—from which follow, as consequences, all spiritual privileges, honours, and immunities. "For, if you be Christ's, then you are Abraham's seed, and heirs according to the promise."

Evident, then, it is, that there is no *specific design* on account of which any one can constitutionally be baptized, except it be for the remission of sins previously committed. We are not commanded to be baptized for faith, for repentance, for justification, for regeneration, for sanctification, for adoption, for the Holy Spirit, for eternal life. We are commanded to be baptized "*for the remission of sins*" not for the remission of "*original* sin"—not for the remission of sins yet to be committed or in advance; but for the remission of sins that are past, that have been committed, "through the forbearance of God."

True, when immersed into Christ, we have "put on Christ;" and, of course, are in him and under him, interested in all the provisions of that covenant of life and salvation of which he is the Alpha and the Omega, the Author and the Mediator. Still, through faith and repentance, we are commanded to be baptized for one specific purpose, just as much as we celebrate the Lord's day and the Lord's supper for a specific purpose. Every Christian institution has, indeed, its own peculiar and specific object, which can be neither secured nor enjoyed so well any other way.

Having, then, philologically ascertained that, in the sacred writings of the Apostles and Evangelists of our King, the baptisms of the New Testament were all for the remission of sins, and for no other specific purpose; our second leading inquiry must be, *In what sense is baptism for the remission of sins?* The connection between baptism and remission being now fully ascertained

and established, the nature of that connection comes deservedly under our immediate examination.

The relations of time in which one thing may stand to another, are antecedent, simultaneous, and consequent. But the question is not about their relations as respects mere time, place, or circumstance; but as respects natural or necessary dependence—such as that of cause and effect. We contemplate the relations of persons and things with regard to the causes of their existence or the various influences which they may exert on one another. When a man's salvation, for example, is sometimes ascribed to faith, to repentance, to baptism, to the grace of God, to the blood of Christ, to his own efforts, we are desirous to know why a man's salvation should be assigned to so many causes. To prevent confusion, or to relieve the mind from a perplexed, indistinct, and imperfect conception of the influences of numerous and various causes, affecting the existence of any thing, either as respects itself or our conceptions of it, we have given to the word *cause* a very comprehensive meaning, and have been obliged to select names to express the various applications of the word. Thus, we have a *moving* or *original* cause, an *efficient* or *meritorious* cause, an *instrumental* cause, a *concurrent* cause, a *final* cause.*

Every theory of redemption and salvation, with more or less clearness of perception and precision of expression, admits the necessity of such distinctions as these. Since the days of St. Augustine, Calvin, and Luther, since the Jansenists and their rival orders of monkery, all writers and reasoners on this subject, have been constrained to admit of a system of causes co-operating in man's salvation.

The kingdoms of nature,—mineral, vegetable, and animal,—are replete with such combinations of concurring causes in the various results of the divine wisdom, power and goodness. There is not any thing in the universe of created things, that is the result of a single cause, as to its being, its continued being, or to its well-being. Indeed, the different attributes of God himself are so many concurrent causes in our conceptions of things, both material and mental. Portions of nature, celestial and terrestrial, are to be ascribed to his wisdom, his knowledge,

* See, in Book v., the article on Justification.

his power, his goodness; and every single result has in it the concurrence of all these.

But, to keep distinctly before our minds the design and place of Christian baptism—(for we must observe, that for most minds, it is enough to read the precept, "*Repent and be baptized, every one of you, for the remission of sins,*" without presuming to comprehend or develop the necessity of it)—two facts are most obvious:—First, that all men alike need the Christian institution; second, that, whatever any one institution is to any one proper subject of it, it is in some degree the same to every other proper subject of it. Therefore, we all need every divine institution.

Philosophers are generally more curious and inquisitive than wise. They delight to comprehend every thing, or to assume to understand all mysteries. But who can specify, enumerate, and sort up the causes that convert one grain of corn into the flesh, blood, bones, and covering of a man, a horse, or any other animal that lives upon it? Or can set forth the number, the variety, and the order of the causes that are necessary to animal life, health, and comfort? If not, then why so dogmatical and pragmatical—so inquisitive and positive—so dictatorial and absolute in matters solely depending upon the positive will and law of God?

To conclude our remarks on this part of the subject, we must assign to every institution of Heaven its own proper place, whether in nature, in providence, or in redemption. We must give to grace, to faith, to repentance, to baptism, to the *purpose of the Father*, to the *blood of the Son*, to the *sanctification of the Holy Spirit*—to each of these severally its proper place and importance in redemption and salvation; and to all of them a concurrent efficacy in the rescue and delivery of man from sin, misery, and ruin.

While, then, we must say with Peter, "Baptism doth also now save us," we will also say with Paul, that "we are saved by grace," "justified by faith," "*redeemed* by the blood of the Lord Jesus," "sanctified by the Spirit of our God," and with James, that "a man is justified by works, and not by faith only."

We do not, however, place baptism among good works. Good works have our brethren, and neither God nor ourselves, for their object. They directly and immediately terminate upon man; while, in their reflex influence, they glorify God, and

beatify ourselves. In baptism, we are in spirit, as well as in person, buried with the Lord, "wherein also we are raised with him." Dead men neither bury themselves nor raise themselves to life again. In baptism, we are passive in every thing but in giving our consent. We are buried and we are raised by another. Hence, in no view of baptism can it be called a good work. The influence which baptism may have upon our spiritual relations is, therefore, not because of any merit in the act as our own; not as a procuring cause, but merely as an instrumental and concurring cause, by which we "put on Christ," and are united to him formally as well as in heart, entering into covenant with him, and uniting ourselves to him in his death, burial, and resurrection. Hence, said the Apostle, "As many of you as have been baptized into Christ have been baptized into his death"—"have put on Christ."

While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause, in which faith and repentance are developed and made fruitful and effectual in the changing of our state and spiritual relations to the Divine Persons whose names are put upon us in the very act.

It is also a solemn pledge and a formal assurance on the part of our Father, that he has forgiven all our offences—a positive, sensible, solemn *seal* and *pledge* that, through faith in the blood of the slain Lamb of God, and through repentance, or a heartfelt sorrow for the past, and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon, with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought, and word, and work.

Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church—a way of making a profession of the Christian religion—no way affecting the spiritual relations of the subject. This view of it ought to have been expressed by such a precept as the following:—"Repent and be baptized, every one of you, for admission into the church." But no such precept, in form, in substance, or in sense, is found in God's own book. As we have, then, but one Lord, one faith, and one baptism, and

that baptism is "for the remission of sins"—to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value; wanting, as it does, the sanction of the Lord Jesus, who ordained it, and submitted to the baptism of John as an example to others to honour and obey every divine institution. But there are other passages of Sacred Scripture that both illustrate and confirm the views now presented.

It is a very important and interesting fact, that no great doctrine or institution of Christianity wholly depends upon a single passage, or even upon a mere plurality of passages. Such is not the Lord's way of teaching his will to weak and erring mortals. He gives us line upon line, precept upon precept, here a little and there a little; wisdom for the wise, knowledge for the prudent, and information for all. No great doctrine, no important principle, no solemn, moral, or religious duty ever was confined to a single enunciation. The more important the duty or the more valuable the privilege, the more ample, explicit, and frequent the allusion to it, except in cases so plain and of such easy intelligence and comprehension that he may run that reads it.

Baptism, a new institution, is an ordination of great significance, and of the most solemn and sublime importance. It is a sort of embodiment of the gospel; and a solemn expression of it all in a single act. Hence the space and the place assigned it in the commission. It is a monumental and commemorative institution, bodying forth to all ages the great facts of man's redemption as developed and consummated in the death, burial, and resurrection of the Lord Jesus Christ. Hence, immediately upon the first constitutional promulgation of it on the part of the Christian Lawgiver and Saviour, he adds, "*He that believeth and is baptized shall be saved.*"

This has in all past time, and will in all future time impart to this institution a solemnity, a significance, and an importance which no art or ingenuity of corrupted Christianity can long obscure or successfully deface. It will give to it an authority and a claim upon the understanding, the conscience, and the affections of the humble and the devout, which no sophistry or hardihood can weaken or destroy. To associate faith and baptism as antecedents, whose consequent is salvation, no matter what the connection may be, will always impart to the institu-

tion a pre-eminence above all other religious institutions in the world. The Lord does not say, he that believeth and obeys this or that moral precept shall be saved; but "He that believeth the gospel and is baptized shall be saved." This very intelligible and prominent annunciation, just before his ascension, greatly explains and justifies the new precept promulged by Peter, a few days afterwards, when the ascended Lord had sent down his Holy Spirit to advocate his cause. Peter, after the new light imparted in the commission, feared not to say to the inquiring Jews, "*Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins.*" Nor did any one, so far as the history of the apostolic labors is reported, ever express a doubt or an inquiry upon the connection thus solemnly established between faith, repentance, baptism, and remission or salvation. So far from this, that the Apostles frequently allude to the subject in their epistles as though, by universal consent, it was understood to be a symbol of moral purification—a washing away of sin in a figure, declarative of a true and real remission of sin—a *formal and definite release of the conscience from the feeling of guilt and all its condemnatory power.*

There remains, in the historical books of the New Institution, another very striking evidence of the proper design of Christian baptism. It being a change of the verbiage of Peter, and from another speaker, and addressed to a great sinner, it is peculiarly striking and impressive. It is the address of Ananias to Saul of Tarsus, than whom had not then lived a more fierce and hostile spirit opposed to the claims of Jesus of Nazareth. When commanded to wait for a message from the Lord, Ananias waited upon him; and, after a very short introduction, he said to Saul of Tarsus, "Arise, brother Saul, and be baptized, and *wash away thy sins*, invoking the name of the Lord." A most unguarded and unjustifiable form of address, under the sanction of a divine mission, if baptism had not for its design the *formal and definite* remission of sins, according to the Pentecostian address.

From the express authority and evidence of Apostles and Evangelists, without any inferential reasoning, we feel constrained to conclude that the baptisms of this New Testament, both of John and Jesus, were for the *true, real,* and *formal* remission of sins, through faith in the Messiah, and a genuine repentance towards God. We shall, however, for the sake of

some of our readers who are slow to believe all that the Apostles have spoken, devote to the subject another essay, in the further examination of the sacred writings, and in some notices of the traditions of the fathers.

CHAPTER II.

DESIGN OF BAPTISM.

Every divine institution has its own specific design. They all, indeed, have one grand, general design;—the glory of God, and the happiness of man. But, as neither the glory of God nor the happiness of man consists in one item, or in one manifestation, his precepts and our acts of obedience are necessarily both numerous and various. Nature and religion being the offspring of the same supremely wise and benevolent mind, may be supposed to carry in them conclusive evidence of the same divine original. Hence, the numerous and various parables and allusions to nature on the part of the great Teacher, while developing that gracious institution, of which he is the beginning, middle, and end.

Now as, in nature, no one ordinance or institution can become a substitute for another, so, in Christianity, no one ordinance can either be dispensed with or substituted for another, but at the detriment and loss of the subject. There is a specific virtue in every ordinance of religion, as in every ordinance of nature. There is no substitute for air, light, heat, or moisture, in either the vegetable or animal kingdom; and there is no substitute for faith, repentance, and baptism, in the present dispensation of grace. It is not for us to ask, nor is it due to us from God to give, the reason why. He ordains and commands blessings to be bestowed in his own way; and it is alike our duty and our happiness implicitly to obey and enjoy them. We have only to ascertain the fact that God has so commanded, and our duty then is to obey.

All the ordinances of Christianity are means of grace. Faith, repentance, baptism, the Lord's day, the Lord's supper, the church and its ministry, are all means of grace. There are, indeed, many graces requisite to the completion and perfection of Christian character. There is the grace of faith—the grace

of repentance—the grace of forgiveness—the grace of justification—the grace of sanctification—the grace of adoption—the grace of assurance—the grace of perfection—the grace of happiness. There are means of each and of all of these graces. Is there the grace of faith? There are the means of faith;—the well-attested testimony of God. Is there the grace of repentance? There are the arguments drawn from our guilt and God's infinite mercy. Is there the grace of forgiveness? There are the blood of Christ, the love of God, and the promises addressed to our faith. Is there the assurance of pardon? There is baptism for the remission of sins; and, as a consequence, the love of God shed abroad in our hearts by the Holy Spirit. Is there the grace of justification? There are the death of Christ, faith in it, repentance, and a baptism into his death. Is there the grace of adoption? There is the Spirit of God bearing witness with our spirit that we are the sons of God. Is there the grace of perfection? There are the precepts, the example of Christ, the Lord's day, the Lord's supper, the fellowship and prayers of kindred spirits, and the obedience of faith. Is there the grace of happiness? Then there are the love of God shed abroad in the heart, the favour of the Lord Jesus Christ, and the communion of the Holy Ghost—a pledge and an earnest of the eternal rest.

But we have now before us the special design of baptism, as the assurance of remission; a pledge of pardon, of our burial with Christ, and our resurrection to a new life. This is "baptism for the remission of sins." That baptism was designed for the remission of sins, for a pledge and an assurance of pardon, through the Messiah, our Lord and Saviour Jesus Christ, we shall now first proceed to prove.

1. Testimony of the Harbinger himself: "In those days came John the Baptist; the voice of one crying in the wilderness, Prepare ye the way of the Lord! Make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark, the Evangelist, chap. i. 2, 3, 4.

2. Luke also affirms, chap. iii. 3: "And he came into all the country about the Jordan preaching the baptism of repentance for the remission of sins."

3. Peter, to whom the keys of the approaching Reign of Heaven were committed by the Lord in person, in opening the

gospel kingdom, when first asked by penitent believers what they should do in order to remission, answers—"Repent," or *reform*, "and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts ii. 38.

4. This connection between faith and baptism for the remission of sins, nay, for salvation itself, was, indeed, first announced by the Lord in person, in giving the commission after his resurrection—"Preach the gospel to every creature." "He that believeth and is baptized shall be saved." Mark xvi. 16.

5. Ananias, sent specially to Saul of Tarsus by the Lord, preaches after the same manner, when he says, Acts xxii. 16, "Arise, brother Saul, and be baptized, and wash away your sins, calling upon the name of the Lord."

6. Cornelius, the centurion, on hearing Peter, was hearing words by which an angel told him, "he and his family should be saved." And when these words were announced, Peter commanded him and all present forthwith to be baptized. Acts x.

7. We shall hear Luther, the great Reformer:—

"This is not done by changing of a garment, or by any laws or works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, 'All ye that are baptized have put on Christ.' Also, 'According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.' Tit. iii. 5. For besides that they who are baptized are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life, there riseth in them also a new light and a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hopes, &c. There beginneth in them also a new will, and this is to put on Christ truly and according to the gospel.

"Therefore, the righteousness of the law, or of our own works, is not given unto us in baptism; but Christ himself is our garment. Now Christ is no law, no lawgiver, no works, but a divine and an inestimable gift, whom God hath given unto us, that he might be our justifier, our Saviour, and our Redeemer. Wherefore to be appareled with Christ according to the gospel, is not to be appareled with the law or with works, but, with an incomparable gift; that is, with remission of sins, righteousness, peace, consolation, joy of spirit, salvation, life, and Christ himself." Luther on Galatians: Phila. 1801, 8vo. p. 302.

8. We shall next hear Calvin:—

"From baptism our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol and token of our purification; or,

to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. *For he commands all who believe, to be baptized for the remission of their sins.* Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism: which is, that we ought to receive it with this promise, 'He that believeth and is baptized, shall be saved.' Mark xvi. 16.

"2. In this sense we are to understand what is said by Paul, that Christ sanctifieth and cleanseth the church 'with the washing of the water by the word,' Ephes. v. 26; and, in another place, that 'according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,' Tit. iii. 5; and by Peter, that 'baptism doth save us,' 1 Pet. iii. 21. For it was not the intention of Paul to signify that our ablution and salvation are completed by the water, or that water contains in itself the virtue to purify, regenerate, and renew; nor did Peter mean that it was the cause of salvation, but only that the knowledge and assurance of it is received in this sacrament: which is sufficiently evident from the words they have used. For Paul connects together the 'word of life' and 'the baptism of water;' as if he had said, that our ablution and sanctification are announced to us by the gospel, and by baptism this message is confirmed. And Peter, after having said that 'baptism doth save us,' immediately adds, that it is 'not the putting away the filth of the flesh, but the answer of a good conscience towards God,' which proceeds from faith. But on the contrary, baptism promises us no other purification than by the sprinkling of the blood of Christ; which is emblematically represented by water, on account of its resemblance to washing and cleansing. Who, then, can pretend that we are cleansed by that water, which clearly testifies the blood of Christ to be our true and only ablution? So that, to refute the error of those who refer all to the virtue of the water, no better argument could be found, than in the signification of baptism itself, which abstracts us as well from that visible element, which is placed before our eyes, as from all other means of salvation, that it may fix our minds on Christ alone.

"3. Nor must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation, in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be bap-

tized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a preposterous caution, which is frequently censured in the writings of the ancient bishops. But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."

9. Timothy Dwight, President of Yale, says:—

"To be born of water here means baptism, and in my view it is as necessary to our admission into the visible church, as to be born of the Spirit is to our admission into the invisible kingdom." "It is to be observed, that he who understands the authority of this institution, and refuses to obey it, will never enter into either the visible or the invisible kingdom."

10. Dr. Thomas Scott, author of the Commentary, says:—

"'*Men and brethren, what shall we do?*'—To this the Apostle replied, by exhorting them to repent of all their sins, and openly to avow their firm belief that Jesus was indeed the Messiah, *by being baptized in his name*. In *thus* professing their faith in him, all who truly believed would receive a full remission of their sins for his sake, as well as a participation of the sanctifying and comforting graces of the Holy Spirit." Scott's Commentary on Acts ii. 38.

11. Witsius (on the Economy of the Covenants, London, 1837, 2 vols. p. 429) says:—

"Thus far concerning the rites of immersion and emersion. Let us now consider the ablution or washing, which is the effect of the water applied to the body. In external baptism there is 'the putting away the filth of the flesh,' 1 Peter iii. 21, which represents the ablution or washing away the filth of the soul contracted by sin, Acts xxii. 16, 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' But the filth of sin may be considered either with respect to the guilt, which is annexed to the filth or stain, and so it is removed by remission, which is a part of justification; or with respect to the stain itself, or spiritual deformity and dissimilitude to the image of God, and so it is taken away by the grace of the sanctifying Spirit; and both are sealed by baptism. Of the former, Peter speaks, Acts ii. 38, 'Be baptized, every one of you, in the

name of Jesus Christ, for the remission of sins.' Concerning the latter, Paul writes, Ephes. v. 25, 26, 'Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.' And they are laid before us both together, 1 Cor. vi. 11, 'But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.'"

So speaks one of the most learned and influential of the great continental doctors, in his work on the Economy of the Covenants.

12. Rev. James McCord, one of the most popular and learned Presbyterian ministers of Kentucky, of the present century, said some years ago:—

"You will not, therefore, deem it an unreasonable statement, that there is no ordinary possibility of salvation without the precincts of the Christian church, if once we can clearly make it out to you that the church is the great mean of effecting man's salvation.

"This is not one of those questions that are only to be settled by long and difficult argument. It is a question of fact; and you will find the decision written, as with a sunbeam, in every page of Scripture. When the Saviour gave commandment to his Apostles to proclaim his great salvation to all people under heaven, what was the declaration that accompanied this commandment? 'He that believeth and is baptized shall be saved.' When those Apostles made the first proof of their ministry, in the city of Jerusalem, on the memorable day of Pentecost, what was their answer to the agonized multitudes who felt convicted of the sin of crucifying God's own Messiah, and cried out in horror, 'Men and brethren, what shall we do?' 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' This was their answer to the eager inquiry. When the Apostles went abroad among the Gentile nations, what other prescription did they ever give for attaining to God's salvation? 'Believe on the Lord Jesus Christ:' 'believe and be baptized:' 'the word is nigh thee, even in thy mouth and in thy heart—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For, with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.'" Last Appeal, p. 165, 166.

13. And that this is all consistent with certain declarations of the Westminster Catechism and Confession of Faith, the following extracts show:—

"*Q.* 165. What is baptism?

"*A.* Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself: of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life: and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

The doctrine of the Confession is more fully declared in chap. 28, sec. 1;—to which we invite attention. It is in the words following:—

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized, into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

14. To the same effect speak other Confessions of Faith, such as—

15. *Episcopalian*: The clergy are ordered, before proceeding to baptize, to make the following prayer:*

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea; figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the Ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that, finally, *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation:†

* Common Prayer, p. 165. † Page 165.

"Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause, St. Peter the Apostle, when, upon his first preaching of the gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom."

16. The *Methodist* Creed says:—

"Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions:) and that our Saviour Christ saith, None shall enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature they cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same."

Then, it is ordained that the minister say, or repeat, the following prayer:—

"Almighty and immortal God, the aid of all that need, the

helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive, seek, and ye shall find, knock, and it shall be opened unto you; so give unto us that ask; let us that seek find; open the gate to us that knock: that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*" Dis. p. 105.

17. *Baptist*: Chapter xxx. sec. 1.—"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being ingrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

The Baptist follows the Presbyterian church as servilely as the Methodist church follows the English hierarchy. But she avows her faith that immersion is a *sign* of remission. A sign of the past, the present, or the future! A sign accompanying!

18. *Confession of Bohemia*: "We believe that whatsoever, by baptism, is in the outward ceremony signified and witnessed, all *that* doth the Lord God perform inwardly. That is, he washeth away sin, begetteth a man again, and bestoweth salvation upon him: for the bestowing of these excellent fruits was holy baptism given and granted to the church."

19. *Confession of Augsburg*: "Concerning baptism, they teach that it is necessary to salvation, as a ceremony ordained of Christ: also, by baptism the grace of God is offered."

20. *Confession of Saxony*: "I baptize thee—that is, I do witness that, by this dipping, thy sins be washed away, and that thou art now received of the true God."

21. *Confession of Wittenburg*: "We believe and confess that baptism is that sea, into the bottom whereof, as the Prophet saith, God doth cast all our sins."

22. *Confession of Helvetia*: "To be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; that is to say, to be called the sons of God, to be purged also from the filthiness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life."

23. *Confession of Suevcland*: "As touching baptism, we confess that it is the font of regeneration, washeth away sins and saveth us. But all these things we do understand as Peter doth interpret them. 1 Peter iii. 21."

Could any thing be added confirmatory of the creeds, we should look to the great ecclesiastic fathers, such as—

1. *Barnabas*, in his Catholic Epistle, chap. xi., says:—"Let us now inquire whether the Lord took care to manifest any thing beforehand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus saith the Prophet, 'Be astonished, O heavens! and let the earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For he shall be as a young bird when its nest is taken away.' 'Consider how he hath joined both the *cross* and the *water* together.' For this he saith: '*Blessed are they, who, putting their trust in the cross, descend into the water:* for they shall have their reward in due time: then, saith he, will I give it them.' But, as concerning the present time, he saith, 'Their leaves shall not fail.' Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: 'And the land of Jacob was the praise of all the earth;' magnifying thereby the vessels of his Spirit. And what follows? 'And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever.' The signification of which is this: *that we go down into the water, full of sins and pollutions: but come up again bringing forth fruit: having in our hearts the fear and hope which are in Jesus by the Spirit:* 'And whosoever shall eat of them shall live for ever.' That is, whosoever shall hearken to those that call them, and shall believe, shall live for ever."

2. *Hermas* deposes as follows, in a work of his, called "The Commands of Hermas:"—

"And I said to him, 'I have even now heard from certain teachers, that there is no other repentance besides that of *baptism;* when we go down into the water, and *receive the forgiveness of sins;* and after that we should sin no more, but live in purity.' And he said to me—'*Thou hast been rightly informed.*'"

3. *Justin Martyr* wrote about forty years after John the Apostle died; and stands most conspicuous among the primitive fathers. He addressed an Apology to the Emperor Antoninus Pius. In this apology, he narrates the *practices* of the Chris-

tians, and the reasons of them. Concerning those who are persuaded and believe the things which are taught, and who promise to live according to them, he writes:—

"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated:* for they are washed in water, (*en to udati.*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, 'Unless you be regenerated, you cannot enter into the kingdom of heaven;' and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

4. *Tertullian*, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice: and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:—

"Our Lord says, indeed, 'Do not forbid them to come to me;' therefore, let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins?* Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh." P. 74.

5. *Origen*, though so great a visionary, is, nevertheless, a competent witness in any question of fact. And here I would again remind the reader, that it is as witnesses in a question of *fact*, and not of *opinion*, we summon these ancients. It is not to tell their own opinions or the reasons of them; but to depose what were the views of Christians on this institution in their times. There was no controversy on this subject for more than four hundred years; and, therefore, we only expect to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily upon Luke, says:—

"Infants are baptized for the forgiveness of their sins. Of what sins? Or, when have they sinned? Or, how can any rea-

son of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth."

And in another place he says, that—

"The baptism of the church is given for the remission of sins."

And again—

"If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In another place, he says—

"But in the *regeneration*, (or new birth,) by the *laver*, (or baptism,) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly."

6. And as for *Chrysostom*, he expressly says:—

"In baptism, or the spiritual circumcision, there is no trouble to be undergone, but to throw off the load of sins, and receive pardon for all foregoing offences."

And again—

"There is no receiving or having the bequeathed inheritance before one is baptized; and none can be called a *son* until he is baptized."

7. *Cyprian:* "While," says he, "I lay in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness, but could not comprehend how a man could receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclinations and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unadorned dress of the common people? It is impossible for a man, who has borne the most honourable posts, ever to submit to lead a private and obscure life: or, that he who was never seen in public without a crowd of attendants and persons who endeavoured to make their fortunes by attending him, should ever bear to be alone. This," continues he, "was my way of arguing: I thought it was impossible for me to leave my former course of life, and the habits

I was then engaged in and accustomed to; but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible: could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

Cyprian flourished A. D. 250.

On what occasion or on what question could we, with more propriety or with more confidence than on the present, ask—"*What need have we of further testimony?* We have heard the Harbinger of the Messiah and the Messiah himself; we have heard his holy Apostles and Evangelists; we have heard the primitive Apostolic church, the most venerable and reputable ecclesiastic fathers; we have heard the Hebrew church, the Greek church, the Roman church, and all Dissenting churches confess "ONE BAPTISM FOR THE REMISSION OF SINS." We have not only heard the renowned founders, reformers, and acknowledged oracles of all Protestant parties, but also have read in their own words, in the symbols, creeds, and formulas of their communion and intercommunion, their expositions and defences of Christian baptism as a *sign* and a *seal* of remission of all past sins—and again of *confession* and *petition* as the means of pardon for all sins committed after baptism. There is not only a general, but, I might say, a universal admission of the theory, with comparatively few dissentients, as respects the practice and explicit dispensation of the ordinance for this purpose.

Some, nay many, have taught and exhibited baptism alone as an effectual mean of salvation and pardon. Hence originated infant baptism; and hence, too, originated a denial of baptism for remission of sins. This is the history of the whole controversy in one sentence. The Greek and Roman churches, during their apostasy, taught baptism alone, or without faith, for remission of sins. Some of the reformed churches, while they practised the papal rite of sprinkling babes, repudiated its connection with the remission of sins; but were never able to give a good reason for this practice that did not imply such a belief.

Baptists, too, borrowing every thing from their Pedobaptist brethren but the subject and action of baptism, have reduced it

to a mere form of making the Christian profession—a door into their church. But when in, they harmonize in every thing with those without the pale of their communion, orthodox in their opinions of the true theory of Christian doctrine. So that, among all these parties, there is no true and scriptural dispensation of Christian baptism.

Baptism, according to the Apostolic church, is both "a *sign*" and "a *seal*" of remission of all former sins. In this sense only does "*baptism now save us.*" Not in putting away the filth of the flesh, but in obtaining a good conscience through faith in the death and resurrection of the Lord Jesus. This faith in our hearts is expressed in the *sign* of baptism, our *burial* and *resurrection* with him, indicated by an immersion in water and an emersion out of it.

Circumcision is said to have been, in one case at least, a *sign* and a *seal*. Baptism, in the same sense, and in a similar case, is also both a sign and a seal—the sign, however, at most, is only indicative of what has been sealed. Such, indeed, are all sensible signs. The sense, we may say, is in the *sign*, and the confirmations in the *seal*. This circumcision, or cutting round, and cutting off, was a *sign* of the insulation or separation of Abraham and his seed from every other nation and people. But to Abraham himself, previously possessed of faith in the promised Messiah, it was also a seal, or confirmation of that faith and its rightfulness which he had experienced and expressed before he was circumcised. But such it was not to either Ishmael or Isaac. To them it was a sign of their separation from other tribes, and a people, and a confirmation that they were of the seed of Abraham and heirs of Canaan, according to a divine charter.

Baptism, though not an antetype of a type, a sign of a sign, or a seal of a seal, as some system-makers would make it when representing it as coming in the room and standing in the stead of circumcision, is, indeed, analogous to circumcision, as the Sabbath to the Lord's day, or as the Passover to the Lord's supper, especially in this:—that in one point it is a *sign* of the burial and resurrection of the Lord Jesus, and of our burial and resurrection in and with him; and, in another point of view, a *seal* of the righteousness of faith, or the remission of all our past sins, through faith in his blood, then, and in that act, publicly expressed and confirmed. This, most unquestionably, is

its place, its meaning, and importance in the Christian institution. This, and no other view of it, now entertained by professing Christians, fully expounds and exhausts all that is said of it in the Apostolic Scriptures, in the abstracts of Christian doctrine and formulas of the primitive and ancient church, as well as in the sayings and expositions of our most gifted, learned, and Christian expositors of the Christian doctrine, a few samples of which, and but a few of those in our possession, have now been presented to the reader. Yet these are, we presume to say, enough to reconcile us to such sayings as these:—"He that believes and is baptized shall be saved." "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." "Arise and be baptized, and wash away your sins." "The like figure corresponding thereunto, baptism doth save us," &c. &c. Not, indeed, that there is anything in the mere element of water, or in the form of placing the subject in it, or in the person that administers it, or in the formula used upon the occasion, though both good taste and piety have something to do in these particulars, but all its virtue and efficacy is in the faith and intelligence of him that receives it.

To him that believeth and repenteth of his sins, and to none else, then, we may safely say, "be baptized for the remission of your sins," and it will surely be granted by the Lord, and enjoyed by the subject with an assurance and an evidence which the word and ordinances of the Lord alone can bestow.

BOOK FIFTH.

Consequents of Baptism.

CHAPTER I.

ADOPTION.

Antecedent and consequent are relative terms. A consequent is that which follows from, or is dependent upon, an antecedent:—the result of an instituted connection between it and that which precedes it, in nature or by appointment.

There is a conventional and artificial, as well as a natural and necessary, connection between antecedents and consequents. Consequents in grammar, logic, mathematics, religion, though always dependent in some way upon their respective antecedents, are not in the same sense, nor always, when in the same sense, in the same degree dependent upon their antecedents.

In nature, the succession of day and night, of summer and winter, of seed-time and harvest are essentially natural consequents, because the effects of the motions of the earth. While the earth remains, they must continue. But the motions of a wheel, by the weight and motion of water upon it, are consequents both of nature and of art combined.

In things mental and spiritual, the connection between moral and spiritual antecedents and consequents is not to be measured by time, or the motions of bodies. A perception, a thought, a volition, and an action may be so simultaneous as to baffle all the measures of time. Still they are, in nature or by divine appointment, antecedent and consequent, though they may not stand to each other as cause and effect. But who can satisfactorily trace the connection between antecedents and consequents in the operations of nature in many of her most beautiful and beneficent developments? Take, for example, some of her sublime processes in crystallization. Who can explain her operations in converting certain fluids into various solid bodies of the most

beautiful and grotesque forms and of the most variegated colours. Who can explain the phenomena of their polarity, which causes one particle of matter to attract an atom of another particle and to repel the other parts of it, so as to form numerous sides bounded by plane surfaces? Who can enumerate and arrange the antecedents and consequents acting and reacting in converting the contents of an egg into a well-formed and well-fledged peacock?

The mysteries of a spiritual process on the inner man are not more incomprehensible than the mysteries of that incubation which forms bones, muscles, arteries, veins, skin, feathers, and hairs out of the yolk of an egg. Still, it is in the way of antecedents and consequents, in action and in reaction.

In making a son of God out of a son of man, as he now is, the process may be more sublime and spiritual, but not more mysterious and incomprehensible. There is the spirit of man, paralyzed and dead in trespasses and sins, energized, quickened, and transformed by the power of Divine truth, perceived, received, and obeyed. Here are antecedents and consequents not governed by the laws of matter. Hence faith, repentance, and baptism are severally essential to the exhibition, development, and perfection of the Christian man. Faith and truth, repentance and death unto sin, baptism or a burial and resurrection with Christ, are as much antecedents and consequents respecting one another as are oxygen, caloric, and light to animal life and comfort.

But we do not separate these, in nature nor in operation, from one another: no more can we separate faith, repentance, and baptism, in regeneration or conversion, according to the spiritual agencies concurrent in forming a new man out of an old man. We are, indeed, enlightened, converted; or, rather, we are enlightened, quickened, regenerated, justified, adopted, sanctified, and saved by the truth believed and obeyed. Faith and obedience are in embryo, twin sisters in the heart of a convert: and are developed, manifested, and perfected by the overt acts of confession and profession, or by faith and baptism.

When, then, we say that justification, sanctification, and adoption are consequent upon faith, repentance, and baptism, we mean not to place repentance and baptism on a level with faith, or as worth any thing without it. Nay, indeed, we rather regard baptism as deriving all its value from faith, and as being

an embodied and formal profession of it. "For, as faith, without works, is dead, being alone," so baptism, without faith, is a mere useless ceremony, and in no respect benefits, rather, indeed, injures its subject. Even faith itself is of no value separated from the blood of Christ. Our life spiritual is found in the moral of his blood. For, as nothing which we eat can enter, but by its death and dissolution, into our blood and life, so nothing that Christ did, apart from what he suffered, can ever enter into our spiritual life, health, and moral constitution.

Baptism being the last of the series of truth, faith, repentance, love, and profession, it is properly styled, in figure, "being born again," or being "born of water and of the Spirit." And faith being an active, operative principle, containing in it all that is in the gospel of Christ's blood, it is the vitalizing principle of Christian activity and of all Christian excellence and enjoyment.

Adoption is usually placed after justification, in our systems of scholastic theology. We are not in possession of any good reason for this peculiar arrangement. "Because you are sons," says Paul, "God has sent forth the Spirit of his Son into your hearts, breathing Abba, Father."

Adoption, indeed, is a mere act of Divine favour, much more glorious on the part of God, than the adoption of a squalid wretch on the part of a king, to be an heir in common with his own son. In our baptism, we are born into the Divine family, enrolled in heaven. We receive justification or pardon, we are separated or sanctified to God, and glorified by the inspiration of his own Spirit.

While justification and sanctification, especially the latter, occupy a very large space in Apostolic Christianity, adoption is but occasionally named or alluded to. It is wholly and exclusively a work of Divine grace. But justification and sanctification—although the former is really no more than pardon, and the latter no more than separation to God, to his service, to his and our glory—cover a large space in the remedial economy.

We shall, therefore, develop more at length justification and sanctification; the former of which changes our state, and the latter not only our state, but our character. We shall, however, in doing this, present them as the consequents of

Christian baptism, as Paul does, when he says, "But you are washed," in baptism, "but you are justified, but you are sanctified in the name of the Lord Jesus and by the Spirit of our God."

CHAPTER II.

JUSTIFICATION.

"If any man be in Christ," says Paul, "he is a new creation; old things have passed away; all things have become new." By the special favour of God, Jesus Christ "is made unto us wisdom, justification, sanctification, and redemption." Hence, as saith the Prophet, "In him shall all the seed of Israel be justified, and in him shall they glory." "He that boasteth," therefore, "let him boast in the Lord."

What, then, is justification, the first fruit of this heavenly cluster of Divine graces? It is, indeed, a trite but a true saying, that the term justification is a forensic word; and, therefore, indicates that its subject has been accused of crime, or of the transgression of law. It also implies that the subject of it has not only been accused and tried, but also acquitted. Such, then, is legal or forensic justification. It is, indeed, a sentence of acquittal announced by a tribunal, importing that the accused is found *not guilty*. If convicted, he cannot be justified; if justified, he has not been convicted.

But, such is not justification by grace. Evangelical justification is the justification of one that has been convicted as guilty before God, the Supreme and Ultimate Judge of the Universe. But the whole world has been tried and found guilty before God. So that, in fact, "there is none righteous; no, not one." Therefore, by deeds of law, no man can be justified before God. "For should a man keep the whole law, and yet offend in one point, he is guilty of all." He has despised the whole authority of the law and the Lawgiver. It is, then, utterly impossible that any sinner can be forensically or legally justified before God, by a law which he has in any one instance violated.

If, then, a sinner be justified, it must be on some other principle than law. He must be justified by favour and not by right. Still it must be rightfully done by him that justifies a

transgression, else he will be liable to the charge of injustice to the law and the government. This is the emergency which must be met by evangelical justification. The mission and mediation of the Messiah were primarily to meet this emergency; though, indeed, he has done much more than to meet it. Evangelical justification is, therefore, a justification by favour as respects man; and it has been made just also on the part of God, by the sacrifice or obedience unto death of his Son. Still it must be regarded as not a real or legal justification. It is, as respects man, only pardon, or forgiveness of the past; but the pardoned sinner being ever after treated and regarded as though he were righteous, he is constituted and treated as righteous before God. He is as cordially received into the favour and friendship of God, as though he had never at any time offended against his law. This, then, is what is peculiarly and appropriately called "evangelical justification." Still, legally contemplated, God, in fact, "*justifies the ungodly.*" And so teaches the Apostle Paul.

But every one of reflection will inquire, How can the justification of the ungodly be regarded as compatible with the justice, the purity, the truthfulness of God? How can he stand justified before the pure, and holy, and righteous peers of his celestial realm—the hierarchs and princes of heaven? This is, indeed, to very many, a profound mystery. And "great," truly, "is the mystery of godliness." Standing at this point, and viewing it in all its bearings, heaven is always in rapture while contemplating this new, and grand, and glorious revelation of the manifold wisdom of God. It is, however, a revealed mystery. One there is, and was, and evermore will be, who, by his obedience to that violated law, *even unto death*, has so magnified and made honourable that law and government, as to open a channel through which truth, righteousness, and mercy can harmoniously flow together and justify God while justifying the sinner, by pardoning him, and then treating him as though he never had sinned against his throne and government.

His death was, therefore, contemplated as the one only true, real, and adequate sin-offering ever presented in this universe, in the presence of God, angels, men, and demons, that does for ever justify God in justifying man. It will for ever silence all demur, and fill the universe, heaven and eternity, with the praise of the Lord. Hence, in perfect harmony with all the

types of the law, the oracles of the Prophets, and the promises and covenants of God, he is truly, rightfully, and with the emphatic seal of God, surnamed "JEHOVAH OUR RIGHTEOUSNESS." Therefore, as saith Isaiah, "By the knowledge of him shall my righteous servant justify many whose iniquities he shall have borne."

How, then, is it dispensed? or, rather, how is it received and enjoyed? "It is through faith," says Paul, "that it might be by grace," to the end that the promise of eternal life "might be sure to all the seed;" whether, by nature, Jews or Gentiles. It is *through* faith, and not *on account* of faith, as though there was in faith some intrinsic merit.

It is worthy of remark, that if faith were a work of the head or of the heart, or of both, possessing inherent and essential merit, it would be as much a work to be rewarded as any other exercise of the understanding or of the heart. Love is said "to be the fulfilling of the whole law," and covetousness is called idolatry. Were, then, justification to be founded on faith, hope, or love, as *works* of the understanding or affections, it could be no more of grace than any other blessing received on account of any thing done by us or wrought in us.

Hence, in the evangelical dispensation of justification, it is in some sense connected with seven causes. Paul affirms, that a man is justified by *faith:* Rom. v. 1; Gal. ii. 16; iii. 24. In the second place, he states, that, "we are justified freely by his grace:" Rom. iii. 24; Titus iii. 7. In the third place, on another occasion, he teaches that "we are justified by Christ's *blood:*" Rom. v. 9. Again, in the fourth place, he says, that "we are justified by *the name* of the Lord Jesus, and by *the Spirit* of our God:" 1 Cor. vi. 11. To the Galatians, in the fifth place, he declares, that "we are justified by *Christ:*" Gal. ii. 16. In the sixth place, Isaiah says, "we are justified by *knowledge:*" Isa. liii. 11. And James, in the seventh place, says, "we are justified by *works:*" chap. ii. 21. Thus, by Divine authority, faith is connected as an effect, in some sense, of seven causes, viz. Faith, Grace, the Blood of Christ, the Name of the Lord, Knowledge, Christ, and Works. May it not, then, be asked, Why do so many select one of these only, as essential to justification? This is one of the evidences of the violence of sectarianism.

Call these *causes* or *means* of justification, and they may seve-

rally indicate an influence or an instrumentality in the consummation of this great act of Divine favour. He that assumes any one or two of them, as the exclusive or one only essential cause of a sinner's justification, acts arbitrarily and hazardously, rather than discreetly or according to the oracles of God. We choose rather to give to them severally a Divine significance, and, consequently, a proper place in the consummation of evangelical justification. We feel obliged to use the same reason and discretion in ascertaining the developments of this work of Divine grace, that we may employ in searching into the works of God in nature and in moral government. How many agents and laws of nature co-operate in providing our daily bread? Suns rise and set, moons wax and wane, tides ebb and flow, the planets observe their cycles, morning, noon, and night perform their functions, the clouds pour their treasures into the bosom of the thirsty earth, the dews distil their freshness on the tender blade, and the electric fluid, unobserved, in perpetual motion, as the *anima mundi* ministers to life in every form of vegetable, animal, and human existence.

Why, then, to reason's ear should it sound discordant, or, to reason's eye appear uncouth, that, in the scheme of redemption and regeneration, God's instrumentalities should be as numerous and as various, yet as co-operative as those in outward and sensible nature?

Again, let us survey the works of man to man, his modes and forms of action in the consummation of some grand scheme of human benefaction. Take, for example, that philanthropist who, standing on the sea-shore, descries a shipwrecked crew clinging to a portion of the wreck, tossed to and fro among the foaming billows of an angry sea. He calls to his son, and commands him to seize a boat and hasten to their rescue. He obeys. Cheerfully he plies the oars, and fearlessly struggles through many a conflicting wave, till he reaches the almost famished and fainting crew. He commands them to seize his arm and let go the wreck, and he will help them into his boat. They obey, and, all aboard, he commands them to grasp each his oar and co-operate with him in seeking the port of safety. They cheerfully co-operate, and are saved.

The spectators and the narrators of this scene form and express very different views of it. One says, the perishing crew were saved by a man on the shore; another, by his son; an-

other, by a boat; another, by getting into a boat; another, by rowing themselves to shore; another, by a favourable breeze.

They all told the truth. There is no contradiction in their representations. But a philosopher says, they were saved by all these means together. Such is the case before us.

These means may be regarded as causes co-operating in the result, all necessary, not one of them superfluous. But some one of them, to one person; another, to a second person; another, to a third person; and another, to a fourth, appears more prominent than the others: consequently, in narrating the deliverance, he ascribes it mainly to that cause which, at the time, made the most enduring impression on his own mind.

But the calm, contemplative thinker thus arranges these concurrent causes. The *original* or moving cause was the humanity and kindness of the father that stood on the shore and saw them about to perish. His son, who took the boat and imperiled his life, was the *efficient* or meritorious cause. The boat itself was the *instrumental* cause. The knowledge of their own condition and the kind invitation tendered to the sufferers was the *disposing* cause. Their consenting to the condition was the *formal* cause. Their seizing the boat with their hands and springing into it was the *immediate* cause. And their co-operative rowing to the shore was the *concurrent* and effectual cause of their salvation.

Had any one of the Apostles been accosted by captious, inquisitive, and speculative partisans for a reconciliation of all he had said, or that his fellow-labourers had said in their narratives, or allusions to particular persons, scenes, or events happening in his presence, or under his administration of affairs; had he been requested to explain and reconcile them with what he, or others of equal authority, had on other occasions said or written concerning them, doubtless, in some such way he could and would have explained them. Indeed, in the common experience of all courts of inquiry, and tribunals of justice, where numerous statements are made on questions of facts, by a single witness, and, still more, when a plurality are examined, such diversified representations are made rather to the confirmation than to the detriment or disparagement of the import or the credibility of these statements. How often, and by how many cavillers have the Four Gospels been subjected to such ordeals, on such pretences? But who has yet found good reasons to dis-

parage or discredit these narratives on account of such assaults or misunderstandings?

No question agitated since the era of Protestantism has occupied so much attention, or concentrated a greater amount of learning and research than the question of justification by faith; not, indeed, because of the inherent difficulties of the subject, but because of the defection and apostasy of the papal hierarchy, and the thick pall of darkness and error with which it had enveloped the whole Bible. One extreme generates another. Hence the terminology of the most orthodox schools on this subject is neither so scriptural nor so intelligible as the great importance of the subject demands.

To harmonize the seven statements found in the Bible on this subject, we know no method more rational or more scriptural than that indicated in the illustration given. We are pardoned and treated as righteous, or, in other words, we are justified by the *grace* of God the Father, as the *original* and moving cause; by Christ his Son, and by his *blood* or sacrifice, as the *meritorious* cause; by faith and knowledge, as *instrumental* causes; by our convictions of sin and penitence, as the *disposing* cause; and by works, as the *concurrent* or concomitant cause. This, however, is justifying God in justifying us. "You see," said the Apostle James, "how faith wrought by works," in the case of Abraham, when he offered up his son upon the altar; "and by works his faith was made perfect." Indeed, true faith necessarily works; therefore, a working faith is the only true, real, and proper faith in Divine or human esteem.

Faith without works is no more faith than a corpse is a man. It is, therefore, aptly, by high authority, regarded as "*dead*." Faith alone, or faith without works, profits nothing. But, as Romanists taught works without faith, Protestants have sometimes taught faith without works. The latter quote Paul, and the former quote James, as plenary authority. But the two Apostles have fallen into bad hands. Paul never preached faith without works, nor James works without faith. Between these parties, the Apostles have been much abused.

Controversies generate new terms or affix new ideas to words. The question between Calvin and Arminius—or between their followers, is not the identical question between Paul and the Jews, or James and nominal Christians.

The works of the law, and the works of faith are as different

as law and gospel. Works, indeed, are to be considered as the imbodiments of views, thoughts, emotions, volitions, and feelings. They are appreciable indications of the states of the mind; sensible exponents of the condition of the inner man. For example, he that seeks justification by the works of the law is not in a state of mind to be justified by the blood of Christ, or by the grace of God; he is ignorant of himself, ignorant of God; consequently, too proud of his powers to condescend to be pardoned or justified by the mere mercy and merits of another. Rich, and independent in his views of himself, he cannot think of being a debtor to the worth and compassion of one who contemplates him as ruined and undone for ever. He is too proud to be vain, or too vain to be proud of himself. In either view, he cannot submit to the righteousness of faith. For this purpose, Paul says of the Pharasaic Jews, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," or to that righteousness which God has provided for the ungodly.

On the other hand, the works of him that is justified by faith are exponents of an essentially different state of mind. He is humble, dependent, grateful. Feeling himself undone, ruined, a debtor without hope to pay, he sues for mercy, and mercy is obtained, he is grateful, thankful, and humble before God. In this view of the matter, to justify a man for any work of which he is capable, would be to confirm him in carnality, selfishness, and pride. But, convinced, humbled, emptied of himself, and learning, through faith in the gospel, that God has provided a ransom for the ruined, the wretched, and the undone, he gladly accepts pardon through sovereign mercy, and humbles himself to a state of absolute dependence on the merits and mercy of another. Justification by faith in Christ is, then, the imbodiment of views in perfect harmony with truth, with our condition, with the whole revealed character of God, and, necessarily, tends to humility, gratitude, piety, and humanity; while justification sought by works as naturally tends to pride, ingratitude, impiety, and inhumanity.

Such being the true philosophy of justification by faith, and of justification sought and supposed to be obtained by works of law, we need not marvel that the God of all grace, after having sent his Son into our world to become a sacrifice for us—to die

for our sins, and to rise again for our justification—should have instituted faith in him, in his death, burial, and resurrection, as the means of a perfect reconciliation to himself, commanding us not only to cherish this faith in our hearts, but exhibit it by a visible death to sin; a burial with Christ to sin, and a rising again to walk in a new life, expressed and symbolized by an immersion in water into the name of the Father, of the Son, and of the Holy Spirit, not as a work of righteousness, but as a mere confession of our faith in what he did for us, and of our fixed purpose to walk in him. Hence, it is the only suitable institution to such an indication, as being, not a moral work of righteousness, but a mere passive surrendering of ourselves to die, to be buried, and to be raised again by the merit and aid of another.

Baptism is, therefore, no work of law, no moral duty, no moral righteousness, but a simple putting on of Christ and placing ourselves wholly in his hand, and under his guidance. It is an open, sensible, voluntary expression of our faith in Christ, a visible imbodiment of faith, to which, as being thus perfected, the promise of remission of sins is divinely annexed. In one word, *it is faith perfected*. Hence, when Paul exegetically develops its blessings, he says, "But you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus, and by the Spirit of our Lord."* Thus, justification, sanctification, and adoption—the three most precious gifts of the gospel—are evangelically connected with faith in the Lord Jesus and baptism into his death.

The immediate baptism of the first converts, after faith, is satisfactorily explained in this view of it: three thousand in one day believed and were baptized. The jailer and his family were enlightened, believed, and were baptized the same hour of the night. Paul himself, so soon as he had recovered from the influence of the supernatural brightness which deprived him of sight, and before he had eaten or drunk any thing, was commanded, without delay, to be forthwith baptized. "And he arose and was baptized." Baptism, with them, was the perfecting, or confession, of their faith. The Ethiopian eunuch, on his journey in the desert, is as striking an example of this as are the cases named. It was "putting on Christ" as their righteousness.

* Cor. vi. 11.

Baptism, without faith, is of no value whatever; for, in truth, baptism is but the actual and symbolic profession of faith. It is its legitimate imbodiment and consummation. And whatever virtue there is in it, or connected with it, is but the virtue of faith in the blood of Christ applied to the conscience and to the heart. The burial in water is a burial with Christ and in Christ. "For in him shall all the seed of Israel," the believing children of Abraham, "be justified," and in him, "and not in themselves, shall they glory." It is, then, the sensible and experimental deliverance from both the guilt and the pollution of sin: and for this reason, or in this view of it, believing penitents, when inquiring *what they should do*, were uniformly commanded by the ambassadors of Christ to be "baptized for the remission of sins," as God's own way, under the New Institution, of receiving sinners into favour, through the death, burial, and resurrection of his Son, into whose name especially, as well as by whose mediatorial authority, they were commanded to be, on confession, buried in baptism.

Salvation, in the aggregate, is all of grace; and all the parts of it are, consequently, gracious. Nor do we, in truth, in obeying the gospel, or in being buried in baptism, make void either law or gospel, but establish and confirm both.

CHAPTER III.

SANCTIFICATION.

PREFACE.—In a specific, evangelical sense, sanctification is the act of separating a person or thing from a common to a special and spiritual use. In the following chapter on Sanctification, we have dilated, in a discursive way, on the whole subject of spiritual influence, in illumination and conversion, as terminating in sanctification. These, indeed, are concurrent means of self-consecration and of Divine sanctification or separation to God. But, in strict reference to our specific object, here, we have only to state, that the Christian is contemplated, not merely as adopted into the family of God, not merely as pardoned or justified, but, as also sanctified or consecrated to

God, both in state and character. Of this separation or sanctification to God, the Holy Spirit,—which, in the Christian, is the Holy Guest, commonly called the Holy Ghost,—is the personal agent and author, his word the instrument, and the blood of Christ, apprehended and received by faith, the real, cleansing, purifying means.

Holiness is literally separation from the earth to God and heaven. Faith, therefore, in the unseen, the spiritual, and the heavenly, is as necessary to sanctification as to justification, pardon, or adoption. We are justified by faith, sanctified by faith, whatever the instrument or means may be: whether the word of God, the blood of Christ, or the ordinance of baptism. The reason of this is, that without faith every man is spiritually blind, and dead to the things of God, of Christ, and heaven. Well has Paul defined it to be the evidence or conviction of things not seen, and, consequently, the confidence of things hoped for. But faith, as James teaches, is perfected only by obedience. In reference to this and to our baptism, we are said to be washed or purified by the bath of regeneration, sometimes called "the washing of the new birth," and by the "renewal of the Holy Spirit."

In the following essay, we have argued the whole subject of spiritual influence, as understood and taught by us, and as terminating in our sanctification and holiness, which, indeed, is the glorious consummation of the whole Christian dispensation. "For, without holiness, no man shall see," or enjoy, "God." "Happy the pure in heart," said the great Teacher, "for they shall see God," "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

On the subject of spiritual influence, there are two extremes of doctrine. There is the *Word alone* system, and there is the *Spirit alone* system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enthusiasm; and, in other cases, of a dark, melancholy despondency. With some, there is a sort of compound system, claiming both the Spirit and the Word—representing the naked Spirit of God operating upon the naked soul of a man, without any argument or motive interposed, in some mysterious and inexpli-

cable way—incubating the soul, quickening, or making it spiritually alive, by a direct and immediate contact, without the intervention of one moral idea or impression. But, after this creating act, there is the bringing to bear upon it the gospel revelation, called conversion. Hence, in this school, regeneration is the cause; and conversion, at some future time, the result of that abstract operation.

There yet remains another school, which never speculatively separates the Word and the Spirit: which, in every case of conversion, contemplates them as co-operating; or, which is the same thing, conceives of the Spirit of God as clothed with the gospel motives and arguments—enlightening, convincing, persuading sinners, and thus enabling them to flee from the wrath to come. In this school, conversion and regeneration are terms indicative of a moral or spiritual change—of a change accomplished through the arguments:—the light, the love, the grace of God expressed and revealed, as well as approved by the supernatural attestations of the Holy Spirit. They believe, and teach, that it is the Spirit that quickens, and that the Word of God—the Living Word—is that incorruptible seed which, when planted in the heart, vegetates, and germinates, and grows, and fructifies into eternal life. They hold it to be unscriptural, irrational, unphilosophic to discriminate between spiritual agency and instrumentality—between what the Word, *per se*, and the Spirit, *per se*, severally does, as though they were two independent and wholly distinct powers or influences. They object not to the co-operation of secondary causes; of various subordinate instrumentalities; the ministry of men; the ministry of angels; the doctrine of special providences; but, however, whenever the Word gets into the heart—the spiritual seed into the moral nature of man, it as naturally, as spontaneously grows there as the sound, good corn when deposited in the genial earth. It has life in it; and is, therefore, sublimely and divinely called "The Living and Effectual Word."

I prefer the comparisons of the Great Teacher. They are the most appropriate. We frequently err when handling these, because, in our quest of forbidden knowledge, we are disposed to carry them farther than he himself did. In the opening parable of the Gospel Age—a parable placed first in the synopsis of parables by Matthew, Mark, and Luke—he thus compares the Word of God to seed; and, with reference to this figure, he

compares the human heart to soil, distributed into six varieties the trodden pathway, the rocky field, the thorny cliff, the rich alluvion, the better, and the best of that. But we are not content with that beautiful and instructive representation of the philosophy of conversion. We must transcend these limits. We must explain the theory of soils. We must even become spiritual geologists, and explore all the strata of mother earth; and, even then, there yet remains an infinite series of whys and wherefores, concerning all the reasons of things connected with these varieties. These speculations, and the conflicting theories to which they have given birth, we will and bequeath to the more curious and speculative, and will farther premise some things necessary to a proper opening of the argument.

Man, by his fall, or apostasy from God, lost three things—union with God, original righteousness, and original holiness. In consequence of these tremendous losses, he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is, therefore, with the earth on which he lives, doomed to destruction: meanwhile, a remedial system is introduced, originating in the free, sovereign, and unmerited favour of God; not, indeed, to restore man to an Eden lost—to an inheritance forfeited—to a life enjoyed before his alienation from his Divine Father and benefactor. This supremely glorious and transcendent scheme of almighty love, contemplates a nearer, more intimate, and more sublime union with God, than that enjoyed in ancient Paradise—a union, too, enduring as eternity—as indestructible as the Divine essence. It bestows on man an everlasting righteousness, a perfect holiness, and an enduring blessedness in the presence of God for ever and ever.

To accomplish this a new manifestation of the divinity became necessary. Hence the development of a plurality of existence in the Divine Nature. The God of the first chapter of Genesis is the Lord God of the second. Light advances as the pages of human history multiply, until we have God, the Word of God, and the Spirit of God, revealed in the law, the prophets, and the Psalms. But, it was not until the Sun of Righteousness arose—till the Word became incarnate and dwelt among us—till we beheld his glory as that of an only begotten of the Father, full of grace and truth; it was not till Jesus of Nazareth had finished the work of atonement on the hill of Calvary—till he had brought

life and immortality to light, by his revival and resurrection from the sealed sepulchre of the Arimathean senator; it was not till he gave a commission to convert the whole world, that the development of the Father, and of the Son, and of the Holy Spirit was fully perfected and completed. Since the descent of the Holy Spirit, on the birth-day of Christ's church—since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysterious and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity, manifesting itself in these incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power, and the punishment of sin.

No one believes more firmly than I, and no one, I presume, endeavours to teach more distinctly and comprehensively than I, this mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all, though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it, no one can believe in, or be reconciled to, the remedial policy, as developed in the apostolic writings. And, indeed, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit as co-operating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man. While, then, I repudiate, with all my heart, the scholastic jargon of the Arian, Unitarian, and Trinitarian hypotheses, I stand up before heaven and earth in defence of the sacred style—in the fair, full, and perfect comprehension of all its words and sentences, according to the canons of a sound, exegetical interpretation.

I COULD not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual;* that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But, while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the

Holy Spirit, or the work of any of these awful names with that of another; or which represent our illumination, conversion, and sanctification as the work of the Spirit, without the knowledge, belief and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of Father, Son, and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence, and redemption. Such is the concurrence expressed by the Messiah in these words—"My Father worketh hitherto, and I work"—"I and my Father are one"—"Whatsoever the Father doeth, the Son doeth likewise:" but not such a concurrence as annuls personality, impairs or interferes with the distinct offices of each in the salvation of man. For example: the Father sends his Son, and not the Son his Father. The Father provides a body and soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with his presence, and not Christ himself. He is the Head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design, and mission belong to the Father; reconciliation to the Son; sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate extent, to which we cannot now advert. At present, we consider the subject in its general character, and not in its particular details.

In the distribution of official agency, as it presents itself to our apprehension, with reference to the subject before us, we regard the benevolent design and plan of man's redemption, as originating in the bosom of our Divine Father; the atonement, or sacrificial ransom, as the peculiar work of the Messiah; and the advocacy of his cause, in accomplishing the conversion and sanctification of the world, the peculiar mission and office of the Holy Spirit. Thus, the Spirit is the author of the written Word, as

much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant is not more peculiarly the blood of Jesus Christ, than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him; "for holy men of old spake as they were moved by the Holy Spirit." Now, as Jesus, the Messiah, in the work of mediation, operates through his blood; so the Holy Spirit, in his official agency, operates through his word and its ordinances. And thus we have arrived at the proper consideration of our proposition, to wit: In conversion and sanctification, the Holy Spirit operates only through the Word of Truth.

In how many other ways the Spirit of God may operate in nature, or in society, in the way of dreams, visions, and miracles, comes not within the premises contained in our proposition. To what extent He may operate in suggestions, special providences, or in any other way, is neither affirmed nor denied in the proposition before us. It has respect to *conversion* and *sanctification* only. Whatever ground is fairly covered by these terms, belongs to this discussion. What lies not within these precincts, comes not now legitimately before us.

I. Our *first* argument in proof of our proposition shall be drawn from the *constitution of the human mind.*

That the human mind has a specific and well-defined constitution, is as evident as that the body has a peculiar organization; or that the universe itself has one grand code of laws which governs it. Our intellectual and moral constitution, as well as our physical, has its peculiar powers and capacities—not one of which is violated on the part of its Creator, in our remedial administration, any more than are our sensitive and animal faculties destroyed or violated by the physician who rationally and benevolently aims at our restoration to health from some physical malady. No new faculties are imparted—no old faculty destroyed! They are neither more nor less in number; they are neither better nor worse in kind. Paul the apostle and Saul of Tarsus are the same person, so far as all the animal, intellectual, and moral powers are concerned. His mental and physical temperaments were just the same after, as before he became a Christian. The Spirit of God, in effecting this great change, does not violate, metamorphose, or annihilate any power or faculty of the man, in making the saint. He merely receives new ideas, and new impressions, and undergoes a great moral or spiritual

change—so that he becomes alive wherein he was dead, and dead wherein he was formerly alive.

As the body or outward man has its peculiar organization, so has the mind. Both are organized in perfect adaptation to a world without us: the one to a world of sensible and material objects, the other to that world, and to a spiritual system also, with which it is to have spiritual intimacy and communion. But the mind is to commune with its Creator, and its Creator with it, through material as well as through spiritual nature: and for this purpose he has endowed it with faculties, and the body with senses, favourable to these benevolent designs.

Now, as the body has to subsist upon material nature, and the mind upon the spiritual system, both are so organized and furnished as to secure and assimilate so much of both as are necessary for this end. Thus, for example, the body lives, moves, and has its being in the midst of matter from which it is to draw perpetual sustenance and comfort. For doing this, it is admirably fitted with an animal machinery, created for this purpose, without which animal life would immediately become extinct. The lungs are fitted for respiration, and the stomach is furnished with all the powers necessary to the reception, digestion, and assimilation of so much material nature as is necessary to the healthful, vigorous, and comfortable subsistence of the body. But nothing from without can afford it subsistence or comfort, but in harmony with this organization.

Man, then, has to live by breathing, eating, and drinking; and, without these operations, nothing around him can afford him life and comfort. Nothing of the bounties of nature can administer to his animal enjoyments in any other way. God, then, feeds and sustains man in perfect harmony with this organization. He neither dispenses with any of these powers nor violates them, in supporting physical life and comfort.

Precisely so is it in the spiritual system. The mind has its powers of receiving, assimilating, and enjoying whatever is suitable to itself, as the body with which it is furnished. While imbodied, it has only its own proper faculties; but it has, also, organs and senses in the body, by and through which it communes with matter and with spirit, with God, and nature, and man; and through which they commune with it. It receives all the ideas of material nature by outward, bodily senses, without which it could not have one idea or impression of the exter-

nal universe. A blind man has no idea of colours, nor a deaf man of sounds. Since the world began, every man sees by his eyes and hears by his ears. Whatever knowledge, therefore, is peculiar to any sense can never be acquired by another. If God give sight to the blind, or hearing to the deaf, he does it by restoring these senses; for, since the world began, no man has ever seen by his ears nor heard by his eyes.

So true it is, that all our ideas of the sensible universe are the result of sensation and reflection. All the knowledge we have of material nature has been acquired by the exercise of our senses and of our reason upon those discoveries. With regard to the supernatural knowledge, or the knowledge of God, that comes wholly "by *faith*," and "faith" itself "comes by hearing." This aphorism is divine. Faith is, therefore, a consequence of hearing, and hearing is an effect of speaking; for, hearing comes by the Word of God spoken, as much as faith itself comes by hearing. The intellectual and moral arrangement is, therefore—1. The word spoken; 2. Hearing; 3. Believing; 4. Feeling; 5. Doing. Such is the constitution of the human mind—a constitution divine and excellent, adapted to man's position in the universe. It is never violated in the moral government of God. Religious action is uniformly the effect of religious feeling; that is the effect of faith; that of hearing; and that of something spoken by God.

Now, as faith in God is the first principle—the soul-renewing principle of religion; as it is the regenerating, justifying, sanctifying principle,—without it, it is impossible to be acceptable to God. With it, a man is a son of Abraham, a son of God; an heir apparent to eternal life—an everlasting kingdom.

And what is Christian faith? It is a belief of testimony. It is a persuasion that God is true; that the gospel is divine; that God is love; that Christ's death is the sinner's life. It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to truth, to testimony; but a cordial, joyful consent to it, and reception of it.

Still, it is dependent on testimony. No testimony, no faith. The Spirit of God gave the testimony first. It bore witness to Jesus. It expected no faith without something to believe. Something to believe is always presented to faith; and that something must be heard before it can be believed; for, until it is heard, it is as though it were not—a nonentity. But it is not

enough that it be heard by the outward ear. God has given to every man an inward as well as an outward ear. The outward recognises sounds only; the inward recognises sense. Faith is, therefore, impossible without language; and, consequently, without the knowledge of language, and that language understood. It is neither necessary nor possible, without language—intelligible language. An infant cannot have faith; but it needs neither faith, nor regeneration, nor baptism. It was a figment of St. Augustine, adopted by Calvin, propagated in his Institutes, and adopted by his children.

These infant regenerators are lame in both limbs: in the right limb of faith, and in the left limb of philosophy. They move on crutches, and broken crutches, too. They have no philosophy of mind, or else they abandon it in all their theological embarrassments. They will have infants regenerated, and souls morally dead quickened by a direct impulse. The Spirit of God is supposed to incubate their souls—to descend upon them and work a grace in them—a faith without reason, without argument, without evidence, without intelligence, without perception, without fear, hope, love, confidence, or approbation.

The whole system of Calvinism, of Arminianism, is crazy just at this point. They build a world upon the back of a tortoise; they build palaces upon ice, and repose upon couches of ether. They have not one clear idea on the subject of regeneration. It is to them a mystery—a cabalistic word—a mere shibboleth. The philosophy of mind is converted into a heap of ruins. They have the Spirit of God operating without testimony—without apprehension or comprehension—without sense, susceptibility, or feeling: and all this for the sake of an incomprehensible, unintelligible, and worse than useless theory. I, therefore, *ex animo*, repudiate their whole theory of mystic influence, and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the philosophy of mind, with the Bible, with reason, with common sense, and with all Christian experience.

Arg. II.—A second argument is deduced from the fact, that no living man has ever been heard of, and none can now be found, possessed of a single conception of Christianity, of one spiritual thought, feeling, or emotion, where the Bible, or some tradition from it, has not been before him. Where the Bible has not been sent, or its traditions developed, there is not one single

spiritual idea, word, or action. It is all midnight—a gloom profound—utter darkness. What stronger evidence can be adduced, than this most evident and indisputable fact? It weighs more than a thousand volumes of metaphysical speculations.

One would most rationally conclude, that, if the Spirit of God did anywhere illuminate the human mind, or work into the heart the principle of faith previous to, and independent of, any knowledge of the Holy Scriptures, he would most probably do it in those portions of the earth, and amid those vast masses of human kind, entirely destitute of the Word of Life; wholly ignorant of the "only name given under the whole heaven," by which any sinful man can be saved. If, then, he has never operated in this way, where the Bible has never gone, who can prove that he so operates here, where the Bible is enjoyed?

When, then, we reflect upon the melancholy fact so often pressed upon the attention of Christendom, by her missionaries to heathen lands, that not one-third of human kind enjoy the name of Jesus; that six-tenths or seven-tenths of mankind are wholly given up to the most stupid idolatries and delusions; that pagan darkness and Mohammedan impostures cover the fairest and largest portions of our earth, and engulf the great majority of our race in the most debasing superstitions—in the grossest ignorance, sensuality, and vice; and that from these is withholden all spiritual and Divine influence of a regenerating and salutary character, so far as all documentary evidence avoucheth. If, then, indeed, the Spirit of the Bible, the Holy Spirit of our God, did, at all, travel out of the record, and work faith, or communicate intelligence, without verbal testimony, methinks this is the proper field. And there being no evidence of his having so done, is it not a fact, as clear as a revelation from heaven—clear as demonstration itself—that the illuminating, regenerating, converting, sanctifying influence of the Spirit of Wisdom and Revelation are not antecedent to, nor independent of, the written oracles of that Spirit?

Arg. III.—A third argument is deduced from the fact, that no one, professing to have been the subject of the illuminating, converting, and sanctifying operations of the Spirit of God, can ever express a single right conception or idea on the whole subject of spiritual things, not already found in the written word. We have been favoured with numerous revelations of the experiences of the most spiritually-minded and excellent Christians

of this our age. And, on listening to them with the strictest attention, marking, with all our powers of discrimination, every idea, sentiment, and expression as uttered, I have never heard one suggestion, containing the feeblest ray of light, which was not eighteen hundred years old, and already found in the Holy Scriptures—read of all men who choose to learn what the Spirit of God has said to saints and sinners. Evident, then, it is, from this fact, which, I presume, I may also call an incontrovertible fact, that no light is communicated by the Holy Spirit, in regenerating and converting men: which is equivalent to saying, that, "in conversion and sanctification, the Spirit of God operates only through the Word of Truth."

Arg. IV.—A fourth argument is derived from another fact, which calls for special consideration just at this point, to wit: *whatever is essential to regeneration in any case, is essential to it in all cases.* The change, called regeneration, is a specific change. It consists of certain elements, and is effected by a special agency. If it be a new heart given, a new life communicated, it is accomplished in all cases, as generation is, by the same agency and instrumentality. If then, the Spirit of God, without faith, without the knowledge of the gospel, in any case, regenerates an individual, it does so in all cases. But if faith in God, or a knowledge of Christ, is essential in one case, it is essential in every other case.

Now, this being admitted, as I presume it will be, without farther argument or illustration, follows it not, then, that neither the Word of God nor the Gospel of Christ, neither preaching nor teaching, neither hearing nor believing is necessary to regeneration, according to the doctrine of the Protestant church? Inasmuch as that church of churches believes and teaches that infants and pagans are regenerated, in some cases, without any instrumentality at all, by the direct, naked, and abstract influence of the Spirit of God operating immediately upon their souls. As this is a most essential affair in this discussion, it is all-important that we deliver ourselves in the very words of the most orthodox of these churches:—

"This effectual call is of God's free and especial grace alone; not from any thing at all foreseen in man: nor from any power or agency in the creature co-working with his special grace, *the creature being wholly passive therein;* being dead in sins and trespasses, until, being quickened and renewed by the Holy

Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and contained in it; and that by no less power than that which raised up Christ from the dead. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleases; so also are other elect persons, who are incapable of being outwardly called by the ministry of the word."*

Now, I ask of what use is the ministry of the Word in any case, so far as regeneration is concerned? This is a point on which I am peculiarly solicitous of illumination. Surely faith, and preaching, and the gospel ministry are all vain and useless in making a man a new creature, if dying infants and untaught pagans may be regenerated by the Spirit alone, without faith, knowledge, or any illumination whatever. Nay, indeed, if my position be true, and true it most assuredly is, that whatever is essential to regeneration in any case is essential in all cases, then, although we have three classes of subjects, to wit, elect infants, elect pagans, and elect gospel hearers, we have for them all one and the same species of regeneration.

Miracles truly never cease on this hypothesis: inasmuch as the regeneration of every infant is a demonstration of a power as supernatural as the resurrection of the Messiah. Unfortunately, however, this power is not only never displayed to our conviction at the time, nor ever so displayed after the event as to become an object of perception, much less of sensible demonstration. If, indeed, as it sometimes happens in some branches of this school, regeneration is not regarded as another name for conversion and sanctification, but a previous work, then it will be important that we be enlightened on the question, How long the interval between regeneration and conversion, between regeneration and faith, and between regeneration and the dying infant's or pagan's exit? For if the interval be such as to preclude the possibility of conversion and sanctification, we should have the startling fact promulged, that infants, and pagans too, dying regenerate, enter heaven without being converted! Another curious question will certainly arise. Of what use is infant baptism, according to such a theory of regeneration? For, if elect infants are regenerated without knowledge, faith, repentance, or baptism, and if non-elect infants,

* So speaks the *Presbyterian Confession*, chap. x. §§ 2, 3.

though baptized, are not regenerated, why have such a war of words about a matter virtually worth nothing to the living or to the dead?

Arg. V.—A fifth argument shall be deduced from the Holy Spirit's own method of addressing unconverted men; by signs addressed to the sense, and words to the understanding and affections. The Messiah himself, the Seventy Evangelists, and the Twelve Apostles were accomplished and fitted for their ministry to the world by such inspirations and accompanying powers as human nature and society, Jewish and pagan, then required, and I presume always will require. They were first sent to the lost sheep of the house of Israel: and afterwards the Apostles were sent to the Gentiles. Now, in seeking to regenerate and save the human family, they, divinely guided, uttered human words, and accompanied them with certain miracles. These were the means supernaturally chosen and used. They were certainly apposite means: appropriate and fitted to the end proposed by the donor of this intelligence and power. He seems to have sought admission into the hearts of the people by these glorious displays of Divine power presented to the eye, and these words of grace addressed to the ear. They saw the sick healed, the leper cleansed, demons dispossessed, and the dead raised; and, while seeing these solemn and significant arguments, they heard words of tenderness—words of pardon and of life, spoken with a divine earnestness, with a heavenly sympathy and affection. Thus the Spirit sought to convert them. He used means, rational means: therefore, we argue, such means were necessary, and are still, in certain modifications of that same supernatural grandeur, necessary to conversion and sanctification. Signs, as Paul explains them, were necessary, not for believers, but for unbelievers. They were necessary to faith. The miracle opened the heart, the testimony of the Lord entered, and the Spirit of God with it; and the work of conversion was finished.

Now, may we not conclude that miracles and words are not a mere redundancy—a mere superfluity? May we not regard them as essential means, employed by the Holy Spirit, in accomplishing his work? It is, perhaps, important also to say, that the proof of a proposition is always subordinate in rank to the proposition which it proves. The life is not in the miracle, but in that which the miracle proves. The grand proposition

is, that Jesus is the Messiah, the Son of God, the Saviour of the world. He that believes this proposition is "begotten of God." It is the "incorruptible seed." It is the "living Word." It abideth for ever. The church of the Messiah is built upon it. The promises, then, certainly justify the conclusion, that, in converting and sanctifying the world, the inspired Apostles and Evangelists used means of divine authority; and neither did depend upon, nor teach others to depend upon any agency from above, dispensing with such an instrumentality.

ARG. VI.—A *sixth* argument is derived from the name chosen by the Messiah as the official designation of the Holy Spirit. He calls him the *Paracletos*, and that, too, with a special reference to his new mission. This term, occurring some five times in the apostolic writings, is, in the common version, translated both *comforter* and *advocate;* and, by Dr. Campbell, *monitor*. As an official name, I prefer *advocate* to either of the others. It is generic, and comprehends them both. An advocate may be a monitor, or a comforter; but a monitor, or a comforter, is not necessarily an *advocate*. Now, as the Spirit is to advocate Christ's cause, he must use means. Hence, when Jesus gives him the work of conviction, he furnishes him with suitable and competent arguments to effect the end of his mission. He was to convince the world of sin, righteousness and judgment. In accomplishing this, he was to argue from three topics—1. The unbelief of the world; 2. Christ's reception in heaven; 3. The dethronement of his great adversary, the Prince of this world. Then the person, mission, and character of the Messiah alone came into his pleadings. Jesus promised him the documents. And, indeed, the Four Evangelists are arranged upon the instruction given by the Messiah to his advocate. In converting men, the Spirit, the Holy Advocate, was to speak of Jesus. Hence, speaking of Jesus by the Spirit, is all that was necessary to the conversion of men. The official service and work thus assigned the Holy Spirit is a standing evidence that, in conversion, and sanctification, he operates only through the Word. And, as it has already been shown conversion is, in all cases, the same work, he operates in this department only by and through the Word, spoken or written; and neither physically nor metaphysically.

ARG. VII.—A seventh argument shall be deduced from the opening of the commission; from the gift of tongues, by which

the Advocate commenced his operations. That the Messiah had a commission for convincing and converting the world has been already shown. That he was to use arguments has been fully proved; that he was to speak and work also; that, by signs and miracles he accompanied the Word, and made it effectual. Now, that language is essential to the completion of the commission, is farther proved from the great fact, that the first gift of the Holy Spirit, under the Messiah's commission, was the gift of tongues.

Language, not merely the various dialects of human speech, but language itself—not Hebrew, Greek, and Roman—but that of which Hebrew, Greek, and Roman are mere dialects, forms, or modes, is essential. He gave the first, and he gave the second. He made glorious display of the use of language, of the need of tongues, in commencing his new work. He gave utterance; for utterance is his gift. So Paul to the Corinthians said, "You are enriched by him in all knowledge, and in all utterance." The day of Pentecost is the best comment on this whole subject of spiritual influence ever written. We have much use for it in this discussion. It is just as useful on the work of the Spirit, as on the genius and design of baptism.

It seldom occurs to us, that all Christendom—the living world, is now indebted for the very book that records the name, and embalms the memory of the Messiah, and for all that is known of the Holy Spirit—for the very language of the new covenant —for the Gospel of the kingdom—and for every spiritual idea and conception of God, of heaven, of immortality, of our origin, nature, relations, obligations, and destiny, to the immediate agency of this Spirit of all Wisdom and Revelation—to the gift of tongues, or of language. Yet, true to the letter it is, that "no one could say that Jesus is Lord, but by the Holy Spirit."

Some among us, through the ignorance that is in them on this grand theme, ascribe to the human mind the powers of the Holy Spirit. They describe the human mind as possessing some sort of innate power of originating spiritual ideas; to arrive at the knowledge of God by the mere contemplation of nature. They annihilate the doctrine of the fall; of human imbecility and depravity, and adorn human reason with a very splendid plagiarism, called natural religion. While at variance on almost every thing else, the mental philosopher and the Deist, the Romanist and the Protestant, the Calvinist and the Arminian

admirably coalesce and harmonize in this self-congratulatory assumption. They say, that man can, by the feeble, glimmering rush-light of his own studies of nature, either descend from his *a priori*, or ascend from his *a posteriori* reasonings to God—to the apprehension of his very being and perfections; human responsibility, the soul's immortality, and a future state of rewards and punishments, without the Bible, and without the teaching of the Holy Spirit.

We have neither so studied nature nor learned the Bible. We subscribe to Paul's dogma, "The world by wisdom knew not God," and agree with him, that "it is by faith," and not by reason, "we know that the worlds were formed by the Word of God—so that things now seen existing did not formerly exist." We, indeed, ascribe all our ideas of spirit and of a spiritual system—our conceptions of God as creator—of creation itself, of providence, and of redemption, to one and the same Spirit, and to that *Logos* who, in one form or other, has been the prophet or the advocate of the Messiah and his cause, for some six thousand years.

We go farther. We assign to the Spirit of all Wisdom and Revelation the origination of the spiritual language; perhaps, indeed, of all language. The most enlightened men, whether pagans, Jews, or Christians, regard language as a divine revelation—even that large portion of it derived from sensible objects. The philosophers, from Plato down to Dr. Whitby, have claimed for the Supreme God this honour. They have refused it to either civilized or uncivilized man—to all conventional agreement. They have handled, with great effect, the plainest of propositions, that councils could not be convened; that if they had spontaneously arisen, no motions could have been made, no debates commenced nor conducted without the use of speech. Philosophers assume that men think in words, as well as communicate by them; or, at least, have some image of the thing, natural or artificial, or they cannot even think about it. The natural process, which can easily be made intelligible to all, is, that the *thing* is pre-existent, the *idea* of it next, and the *word* last. The line ascending is the word, the idea, the thing. The line descending is the thing, the idea, the word. Now, as the line descending is necessarily the first, we must, especially in things spiritual, admit that the spiritual things could be communicated to man only by one that comprehends them, who had

seen them, and who selected from the elements of that language first given to man, when he conversed face to face with God in Eden, the proper materials for words to communicate things spiritual. In strict accordance with this assumption, Moses teaches us that God conferred with Adam, and continued his lessons until Adam was able to give every creature around him a suitable name. That language commenced in this way all admit, from one fact, to wit: EVERY ONE SPEAKS THE LANGUAGE WHICH HE FIRST HEARS. This is his vernacular. A miracle is before us. The first man spoke without being spoken to; else God spoke to him. Either is a miracle: and of the two, the latter is of the easiest credence; and, indeed, it is to the faithful evidently true from the words of Moses. With Plato, then, I say, that God taught the primitive words, and from that, man manufactured the derivatives. With Newton, I say, God gave man reason and religion by giving him speech. With tradition, I say, that the god THATH of the Egyptians is the THEOS of the Bible, and the Logos of the New Testament. The Logos *incarnate* is the Messiah of Christianity. Therefore, the Spirit of God, now the SPIRIT of the WORD, is the origin of all spiritual words and conceptions. With Paul, therefore, I say, "We speak spiritual things in spiritual words, or words which the spirit teacheth, expressing spiritual things in spiritual words."

ARG. VIII.—An eighth argument may be drawn from I Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible seed, by the Word of God which liveth and abideth for ever." Now, as we all remember, our Lord himself compares his Word, or the Word of God, to seed planted or sown; and, under the parable of the sower, represents its various fortunes, and beautifully teaches the true philosophy of conversion in the fact, that the good ground is the man who "*receives the Word of God in an honest heart.*" Under both metaphors, drawn the one from the vegetable, the other from the animal kingdom, the word of God is the seed, of which we are born again or renewed in heart and life. This Word of God liveth and abideth: for God lives and abides for ever.

With regard to the essentiality of the seed. We all know that in the vegetable kingdom, without seed there is no harvest, no fruit. And, as certain it is, that when the Word of God is not first sown in the heart, there can be no regeneration, or renewal of the spirit, and, consequently, no fruit brought forth

unto eternal life. So the metaphors taken from the animal and vegetable kingdoms, teach the same lesson. But does not the mere fact that Peter says, "we are born again of incorruptible seed," declare that where this incorruptible seed is not, there can be no birth!

Is it necessary now to traverse the whole face of nature, to explore the whole kingdom of botany, to find a plant without a seed, in order to prove the proposition, *that every ear of corn comes from one grain of seed deposited in the earth?* No more is it essential to my argument, that I should first hear all the conversions in the world, before I conclude that there is one that originated without the word of God having been first sown in the human heart. Will not all the world believe me, that if I prove in one case that without the specific seed,—corn, wheat, &c., we cannot have a crop, that it is true in all other cases, without a particular examination of every alleged case. And from every principle of analogy, if I prove the Word in one case of a new heart to be necessary, it needs not that I prove it to be so in every other heart, and in every other case. The mere fact of calling the Gospel the incorruptible seed, is enough. Where that seed is not, the fruit of it cannot be.

The phrase, "the incorruptible seed" of any thing, indicates, in the ears of common sense, that is essential to that thing; and if so, then who can be a Christian without being born?—and who can be born but according to one uniform and immutable law? Now, in the theory we oppose, there is no uniformity; there is a plurality of ways of being born, which, to my mind, is most palpably at fault in every particular.

But I will adduce some other testimonies under this head of argument. We shall hear James the apostle, chapter i. 18: "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creation." Hence the truth again appears as an instrument of regeneration. God's *will* is the origin of it; his *Spirit* the efficient *cause* of it; but the Word is the necessary *instrument* of it. *By the Word of Truth*, then, we are *begotten*, and not without it, according to James. We may add testimonies without increasing either authority or evidence; but, for the sake of illustration, if not for authority, we shall offer a few other testimonies to complete this particular argument. We shall hear Paul, as a *father*, speak to his sons in the faith in Corinth—1 Cor. iv. 15: "As my beloved

sons I warn you; for though you have ten thousand instructors in Christ, yet you have not many fathers: for in Christ Jesus have I *begotten* you through the gospel." Paul regards the gospel just in the same attitude in which James represents it. The gospel is here the seed, the instrument of the conversion of the Corinthians.

But the whole oracle of God is unique on this subject. God "purifies the heart by faith," that is, *the truth believed*—not by believing as an act of the mind, but by the truth believed, which constitutes "*the faith*." Paul also told the Thessalonians that God had, "from the beginning, chosen them to salvation through sanctification of the Spirit and belief of the truth." Here again the *belief of the truth* is the instrument of sanctification and salvation. I shall conclude this little summary of a portion of the direct and positive testimony of God, in proof of my grand position on the Holy Spirit's work of conversion and sanctification, by the testimony of the Messiah, in person: "Sanctify them through thy truth, O Father, for thy Word is the truth." Whether, then, we call the *truth* the *Word*, the *Word of God* the *gospel*, it is called the seed, the incorruptible seed of the new birth; by which a sinner is quickened, begotten, born, sanctified, purified, and saved. I regard this my eighth argument as a host in itself—nay, as a solemn, direct, and unequivocal declaration of God, in attestation of the entire truth and safety of the proposition concerning both conversion and sanctification. Still I will yet add other arguments.

Arg. IX.—One shall be based on the special commission given to Paul, as expounded by that given to the Messiah himself. And therefore, we shall read that to the Messiah, as introductory to that presented to the apostle Paul. "I give thee," says Jehovah, "for a covenant of the people; for a light of the Gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." "The Spirit of the Lord is upon me; because the Lord has anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isaiah xlii. 6, 7; lxi. 1, 2. We shall now hear Paul relate his own, as he had it from the mouth of the Lord: "I have appeared

unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee—to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith. that is in me." Here, then, we have a full development, in these grand commissions, of the manner and means employed in the wisdom and grace of God in converting and sanctifying the nations of the earth, through the mediation of the Messiah. The most conspicuous point, or the chief means stated, is—that God would use *light*, *knowledge*, *the gospel*, and that he would OPEN THE EYES of men—turning them from darkness to light, and from the kingdom and power of Satan to God. God, then, who commanded light to arise out of darkness, has used moral, spiritual light—that is, revelation, the gospel—as the means of conversion and sanctification. Illumination is, therefore, an essential prerequisite to conversion and holiness. Without light there is no beauty; for in the dark, beauty and deformity are undistinguishable. Without light there is nothing amiable, because amiability requires the aid of light for its exposition, as much as beauty. The power of Satan is in *darkness;* the power of God is in *light*. God, therefore, works by light; and Satan by darkness. Hence, in Paul's commission, it reads, "Turn them from *darkness* to *light;*" and the consequences will be, "from the power of Satan to God;" and the ultimate effect will be remission of sins, and an inheritance among the sanctified. After the study of these, and many such similar documents, found in the Bible, I confess I am wholly unable to conceive of a religion without knowledge, without faith, without an apprehension, an intelligent, as well as a cordial reception of the gospel of Christ. I repudiate, therefore, with my whole heart, a notion of infant, idiot, and pagan regeneration—this speculative conversion, without light, knowledge, faith, hope, or love. It makes void the whole moral machinery of the Bible, the Christian ministry, and the commission of the Holy Spirit. It is no advocate of Christ; it is no comforter of the soul, on the hypothesis of infant, and pagan, and idiot regeneration.

ARG. X.—*Whatever influence is ascribed to the Word of God in*

the Sacred Scriptures, is also ascribed to the Spirit of God. Or in other words, what the Spirit of God is at one time, and in one place, said to do, is, at some other time, or in some other place, ascribed to the Word of God. Hence I argue that they do not operate separately, but in all cases conjointly. We shall give an induction of a number of cases in exemplification of the fact. Are we said to be enlightened by the Spirit of God? We are told in another place, "The commandment of the Lord is pure, enlightening the eyes." Again—"The entrance of thy word giveth light, and makes the simple wise." Are we said to be converted by the Spirit of God? we hear the Prophet David say, "The law of the Lord is perfect, converting the soul." Are we said to be sanctified through the Spirit of God? we hear our Lord pray to his Father, "Sanctify them through thy truth, thy Word is the truth." Are we said to be quickened by the Spirit of God? the same is ascribed to the Word of God. David says, "Thy Word, O Lord, hath quickened me." "Stay me with thy precepts, thy statutes quicken me." This is one of the strongest expressions.

In other forms of speech, the same effects and influence are ascribed to both. Paul, in one text, says, "Be filled with the Spirit;" and, when again speaking of the same subject, in another, he says, "Let the Word of Christ dwell in you richly." In both cases, the precepts are to be fulfilled in the same way, "Teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts to the Lord." "The Spirit," says Paul to Timothy, "speaketh expressly that in the latter days, some shall depart from the faith." Again—"Know ye, in the last days, perilous times shall come." Again—Paul says he has sanctified the church, and cleansed it with "a bath of water and the Word." In another instance, he says, he hath saved us "with the washing of regeneration and the renewal of the Holy Spirit." Are we said to be "born of the Spirit?" we are also said to be born again, or "regenerated by the Word of God." I might trace this matter much farther; but, I presume, as we have touched upon the most important items, we have found such an induction as will satisfy the most scrupulous. Until questioned, I shall strongly affirm it as a conclusion fairly drawn, that whatever effects or influences connected with conversion and sanctification are, in one portion of Scripture, assigned to the Word, are ascribed

also to the Spirit; and so interchangeably throughout both Testaments. Whence we conclude, that the Spirit and the Word of God are not separate and distinct kinds of power—the one superadded to the other—but both acting conjointly and simultaneously in the work of sanctification and salvation.

ARG. XI.—An eleventh argument is deduced from the important fact, that resisting the Word of God, and resisting the Spirit of God, are shown to be the same thing, by very clear and explicit testimonies: such as Stephen, the proto-martyr, when filled with the Holy Spirit, and, indeed, speaking as the Holy Spirit gave him utterance, in the presence of the Sanhedrim, said, "You circumcised in heart and ears, as your fathers did, so do you. *You do always resist the Holy Spirit.*" What proof does he allege? He adds, "As your fathers did, so do you," (resist.) "Which of the prophets did they not persecute?" This, then, is his proof. In persecuting the Prophets, they resisted the Holy Spirit; because the words spoken by the Prophets were suggested by the Spirit. We are said to resist a person when we resist his word. When, then, any one resists the words of the Prophets or the Apostles, he is said by inspired men *to resist* the Holy Spirit. This important fact should be more frequently insisted on than it is. Men should be taught, that, in resisting the words spoken by Apostles and Prophets, they are, in truth, resisting the Holy Spirit, by whom they uttered those words. May we not, then, consistently say with Stephen, that, when men resist the Prophets and Apostles in their writings, and will not submit to their teachings, they are resisting the Holy Spirit? This being admitted, follows it not again, that the Spirit of God operates through the truth; and that we are not to suppose that, in conversion and sanctification, they do operate separately and distinctly from each other?

A still more impressive instance of this kind we find in the book of Nehemiah. In his admirable prayer, preserved in the ninth chapter, he has two very remarkable expressions; one in the 20th and one in the 29th verse. In the former, when speaking of the instructions given the Jews by Moses, he said, "Thou gavest also thy good Spirit to instruct them;" and in the latter, he says, "Many years didst thou forbear them, and testifiedst against them by thy SPIRIT in thy Prophets, yet would they not hear." Here, then, we are taught that God, by his Spirit, in Moses, instructed the Jews by his good Spirit, and that, in tes-

tifying to them by the Prophets, God was testifying to them by his Holy Spirit. We are, then, still more fully confirmed in the conclusion that the Spirit of God operates through his Word, and only through his Word, in conversion and sanctification: and that the Word and Spirit of God, in those spiritual and moral changes and influences of which we now speak, are never to be regarded as operating apart; that whatever is done by the Word of God, is done by the Spirit of God; and whatever is done by the Spirit, is done through the Truth—and certainly he can through that instrument operate most powerfully on the spirit of man, as all Christian experience and the saints of all time exhibit.

ARG. XII.—A twelfth argument is deduced from the fact, that God created nothing without his Word. "He said, Let there be light, and there was light." "By faith," says Paul, "we know that the worlds were framed by the Word of God." All the details of the six days show that "God made all things by the Word of his power." Of course, then, we have no idea of any new creation or regeneration without the Word of God. It is an overwhelming fact, that God does nothing in creation or redemption without his Word. His creative power has always been imbodied in that sublime instrument. Nay, it is the sword of the Spirit. Still, there was, *through that Word*, an Almighty power put forth, and still there is both in conversion and sanctification. God works mightily in the human heart by his Word. The heart of the King's enemies are mightily broken by it. Hence, faith cometh by hearing, and hearing by the Word of God.

Indeed, there is much of this wisdom of God apparent in the fact that he has chosen the term *Logos* to represent the Author and Founder of the Christian faith, in its antecedent state of existence. And, hence, John represents Jesus Christ himself as the *Word of God incarnate:* "Now the *Word* was made flesh," or became flesh, "and dwelt amongst us." This is a mysterious name. He had a name given him which no one can comprehend. His name is the WORD OF GOD. Now, as Jesus Christ was "once God manifest in Word," and now God manifest in flesh, we have reason to regard the *Word of God* as an imbodiment of his wisdom and power. This, however, is spoken with a reference to the gospel Word; for Jesus Christ is both the wisdom and the *power* of God, and so is his gospel; because

containing this development. It is the wisdom and power of God unto salvation, to every one that believes it.

It was not, however, in a creating light alone that God employed his Word. Every work of creation is represented as the product of his Word. He said, "Let there be a firmament in the midst of the waters," and it was so. Again, "Let the dry land appear," and it was so. "Let the earth bring forth grass," and it was so. And, last of all, "Let us make man in our own image, after our likeness, and let them have dominion. So God created man." God, therefore, made man in his own image by his Word, and he now restores him to that same image by his Word of power. Thus, we have all the authority of the Bible with us, in our views of spiritual and Divine influence. A spiritual, or moral, or creative power, without the Word of God, is a phantom, a mere speculation. It receives no countenance from the Bible.

ARG. XIII.—The Lord has imbodied his Will in his Word. Now the will of God is another form of his power. Divine volition is Divine power. The Word of God is the *fiat* of God. "*Let there be,*" is a mere volition expressed. Indeed, we may go farther and say, that the Word of the Lord is the Lord himself. The word of a king is the king himself, so far as authority or power is considered. As the Lord Jesus is the Word of God incarnate, so is his Word an imbodiment of his power. For, as Solomon says, "Where the word of a king is, there is power;" there is the power of the king himself. The Word of God is, then, the actual power of God. God is a consuming fire, and his "Word is as fire, and as a hammer that breaketh the rocks to pieces." It should not, therefore, be thought strange, that the Word of God and the Spirit of God are sometimes represented as equi-potent—as equivalent. Indeed, in all those passages that represent the Word and Spirit of God as being the causes of the same effects, this equivalency is clearly implied. Hence, while Peter says, "By the Word of God, the heavens were of old," Job says, "By his Spirit he has garnished the heavens."

Can any one imagine what power could have been superadded to the Word of God, that created light, that made the heavens and the earth, that made man upright or *holy*. If so, let him explain what that power could have been, which was distinct from, and attached to, or that accompanied that *word* by

which all things were created and made. Explain that *accompanying* power, and I will explain the *accompanying* spiritual or supernatural power in the case of regeneration! You cannot break a man down by physical power. You cannot soften and subdue the heart, as you grind a rock to pieces. A superadded power beyond motive, is inconceivable to any mind accustomed to think accurately upon spiritual and mental operations. The heart of man is to be subdued, melted, purified from all its hatred of God and enmity, by *love;* by developments of grace, and not by any conceivable influence of a different nature. His love is poured out into our hearts, says Paul, by the Holy Spirit that is given to us.

Men had better be careful how they speak of, and how they treat, the word of God. It will stand for ever. Till the heavens pass away, not one word shall fail. Mountains, by the wasting hand of time, may crumble down to dust—oceans may recede from their ancient limits—the heavens and the earth may pass away—but God's word shall never, never pass away. It is God's mighty moral lever, by which he raises man from earth to heaven. It is his almighty, awful, sublime, and gracious will, imbodied in such a medium as can enter the secret chambers of the human heart and conscience, and there stand up for God, and confound the sinner in his presence. The love of God is all enveloped in it, and that is the great secret of its charm—the mystery of its power to save. It is love, and love alone, that can reconcile the heart of man to God. Now love is a matter of intelligence—a matter that is to be told, heard, believed, and received by faith. "The power of God to salvation" is the persuasive power of infinite and eternal love, and not the compulsive and subduing power of any force superadded to it. The promise of eternal life is itself a power of mighty magnitude. So are all the promises that enter into the Christian hope. These are almighty impulses, when understood and believed upon the veracity and faithfulness of God.

Arg. XIV.—There yet remains another argument, if I may so call it. It is, indeed, an induction of every case of conversion reported in the inspired record. It is an account of the various influences of the Holy Spirit in adding members to the Christian church at its very commencement, and to the end of the apostolic history. Of these I will give a few specimens:—

When the Holy Spirit fell from heaven on Pentecost, it fell

only on "the one hundred and twenty," and not upon the promiscuous assembly. For the multitude, after the Spirit's *descent*, did still upbraid the disciples with drunkenness. Those who first received it that day, preached by it to the audience. The thousands who heard *were pierced to the heart*, and yet had not received the Spirit. They believed, and were in agony of fear and terror, but yet had not received the Spirit. They asked what they should do, and yet had not received it. Peter commanded them to "Repent and be baptized, every one of you, for the remission of sins, and *you shall receive* the gift of the Holy Spirit." Of course, then, they had not yet received that gift. They, however, *gladly received his word, and were baptized.* We have, then, the first three thousand converts regenerated by gladly receiving the Word and baptism. This is a strong fact for the first one in my fourteenth argument.

The *second* fact of conversion is found Acts iv., and the question is, how were they regenerated? We shall read the passage: "Howbeit, many of them which HEARD THE WORD believed, and the number of the men was about *five thousand.*" We are now morally certain that these five thousand were converted by the Spirit only through the Word. We have already eight thousand examples of our allegation, and not one instance of one converted without the Word.

Our *third* exemplification is found Acts v. 14: "And believers were the more added to the Lord, multitudes of both men and women." Women are here mentioned as well as men. We have, then, got multitudes of both sexes to add, in proof that the Spirit converted these, not without the Word, but by what they saw and heard.

We shall find a *fourth* example, Acts viii. 5, 6, 12. Philip went to Samaria and preached Christ to them. "And when they believed Philip preaching the things concerning the kingdom of God and the name of the Lord Jesus, they were baptized, both men and women." So the Samaritans were regenerated by the Holy Spirit through faith in the Word, which Philip preached.

A *fifth* example is found in the eunuch. "If thou believest with all thy heart, thou mayest." He said: "I believe that Jesus is the Son of God." Then he, too, was born of the water, and converted, not without the Word.

Paul furnishes a *sixth* case. When he had fallen to the ground,

he heard "a voice saying to him, Saul, Saul, why persecutest thou me—I am Jesus whom thou persecutest." His case is certainly one of indisputable certainty. He both saw, heard, and believed, and was baptized.

To these I might add the case of Eneas, the citizens of Lydda and Saron, the assembly in the house of Dorcas, Cornelius, and his friends, Lydia and the jailer, Dionysius, Crispus, the Corinthians and the Ephesians, &c. &c., as reported in the Acts of the Apostles. In not one of these cases did the Holy Spirit operate *without the Word*, but always through it. Of the Corinthians, it was said, "And many of the Corinthians hearing, believed, and were baptized." This was true of all that were regenerated through the Spirit, during the ministry of the Apostles. Hence, to convert men by the accompanying influence of the Holy Spirit, we must do what Paul commanded Timothy—"Preach the Word, be instant in season and out of season." Then, no doubt, many will be enlightened, renewed, sanctified, and comforted by the presence and the power of the Holy Spirit.

BOOK SIXTH.

Reviews of the Advocates of Infant Baptism.

CHAPTER I.

REVIEW OF BISHOP KENRICK'S TREATISE.

The Roman Bishop of Philadelphia, in 1843, published "*A Treatise on Baptism, with an Exhortation to receive it, translated from the works of St. Basil the Great, to which is added a Treatise on Confirmation,*" with the following motto: "Let a man so account of us as of the ministers of Christ and the ministers of the mysteries of God." 1 Cor. iv. 1.—"Philadelphia: M. Fithian, 61, North Second Street: 1843."

In reviewing the arguments and apologies for infant baptism which have fallen under our notice, we intended to place the most ancient and authoritative treatise on that subject first before our readers; that, in reviewing its strong points, we should be relieved from the labour of reviewing more modern treatises, as they are generally but a reiteration or new modification of those which have preceded them. We had then purposed to place the celebrated work of Dr. Wall, or that of Peter Edwards, as first on our table. But on glancing over the works in my library on that subject, I found the work now before me, from the pen of a Roman Prelate; and although of recent and contemporaneous origin, containing, as it does, the varied ecclesiastic learning of the mother and mistress of all Pedobaptist churches, so far as this rite is derived from them, I concluded that popular judgment and popular taste would give precedence to the Mother Church, and hear her first, with all the respect due to her great learning and hoary antiquity.

The Bishops of Rome have a higher reputation for ecclesiastic learning than even the Protestant Prelates of England; whether deserved or not, I am not appointed an arbiter to decide; but

think, at least, having been the foster parents of infant baptism, they are worthy of precedence.

Now, although the work before us is of recent origin, we must regard it as better and even more learned than works of a higher antiquity; because, superadded to all that Roman Prelates formerly knew on that subject are the experience, reflections, and modern literature of our contemporary, Bishop Kenrick.

We shall, therefore, hear him in his own language set forth the foundation on which he places the institution of infant baptism; and, for the sake of future reference, arrange numerically his arguments in proof of his position. First, then, we shall hear from him the doctrine of what he calls the Catholic Church—by which he does not mean the Greek Catholic nor the Protestant Catholic, but the Roman Catholic Church. "The Catholic Church holds that all infants are capable of baptism, independently of the piety or faith of their parents; although the children of unbelievers are not to be baptized against the will of their parents, or in circumstances that expose the sacrament to manifest profanation."* The Calvinistic or Presbyterian Church, or "Calvin and his followers, ground the practice of baptizing infants on the principle that the covenant of God is with the faithful and their posterity; whence they restrict it to the children of believers; who, being embraced in the covenant, have a right to receive the sign of association with the visible church."† See a discussion on Christian Baptism, by W. L. McCalla, Philadelphia, 1828.

Concerning this Presbyterian foundation of infant baptism, founded on a covenant with the faithful and their posterity, the Bishop only says that it is "gratuitously supposed, and cannot be inferred from the ancient covenant with Abraham and his seed." To which I may add, that this hypothesis is suicidal to the Presbyterian doctrine of election, or, if not, to the church itself. She maintains that the Christian ordinances belong to the visible elect family or church of God, and to none else. Now, as she does not believe nor teach that the children of even believing parents are, *as such*, the elect children of God, or regenerated in fact, or in form, or in profession, how can she dispense to them the ordinance of Christ, they not belonging in

* Page 125. † Page 124.

fact or profession to the elect of God? She never has been able, and, I predict, never will be able, to reconcile her doctrine of election and her doctrine of grace and the ordinances of grace with her assumption of the Abrahamic covenants: for all the children of Abraham were an elect nation for the same purpose —according to the flesh: and neither infants nor adults were required to believe in any doctrine of grace in order to circumcision. They were circumcised because of fleshly relation, and not because of any spiritual relation to God or Christ. But we have to do at present with Bishop Kenrick, of the Roman Church in Philadelphia: and now we shall consider his proof of his assumption that all infants, *as such*, whether the offspring of Turk, Jew, Infidel, or Christian, are alike the proper subjects of Christian baptism. His first is—

Logical Argument, No. I.—"All of us are by nature children of wrath, being stained by sin. Baptism is the laver wherein sin is washed away. It must, then, be applicable to infants."

Romantic logic! A syllogism of four or five terms, and yet without a middle term! Pope Pius IX., with all his infallibility and liberality, could not consecrate it into a logical or rational argument. It is as if one should argue—"All of us are by nature children of appetite, being impelled by hunger. The table is the place whereat hunger is driven away by those who can eat. The table, then, must be applicable to infants, whether they can eat or not." This is even a better argument than the bishop's syllogism: for that assumes that baptism is, without any qualification whatever on the part of the subject, the laver wherein sin is washed away! But no well-informed man does believe that. To make his argument stand out in all its logical grandeur, it would read thus:—"All of us are by nature children of wrath, being stained by sin. Baptism is the laver wherein the sin of living men is washed away. It must, then, be applicable to infants, living or dead." But we take more interest in his biblical than in his logical arguments. Of these the first is—

Bible Argument, No. I.—"Who," says the bishop, "would venture to deny that they can be saved of whom Christ has said, 'Suffer little children to come to me, and forbid them not, for of such is the kingdom of God!'"

To this argument I have four objections:—

1. It changes the subject of discussion. It is *baptism*, and not salvation, for which the bishop pleads; and now he talks of salvation, and asks, "Who can deny that infants can be *saved*."

2. These children were brought to the Messiah, neither for baptism nor for salvation, but for his *blessing*.

3. They were brought to Jesus *before* Christian baptism was ordained; and, therefore, their case can have no logical nor scriptural connection with baptism.

4. Jesus does not say that the kingdom of God is composed of *little children;* but of such as are, in some respects, *like them*.

The English Hexapla, in all its versions, even including the Rheims, has "of such," and not *of them*. The late Polyglot, containing eight languages, which I have just examined, also favours this version. The French version expresses the full sense of them all. It reads in Matt. xix. 13; Mark x. 14; Luke xviii. 15, *Qui leur ressemblent*. The kingdom of God is of those who *resemble* them. There is not, then, a single version of the New Testament, in either Bagster's Hexapla, or in Bagster's recent splendid Polyglot Bible, containing the Greek, Hebrew, Latin, English, French, German, Italian, and Spanish approved versions, that justifies the bishop's gloss.

But, strange to tell, while the bishop makes original sin at one time a reason for infant baptism, he quotes with approbation the Abbot of Cluney, who wrote against Peter de Bruis of the twelfth century, pleading the innocence of children as a reason why they should certainly be baptized. The abbot asks, "How will you any longer *repel innocence from Christ?* Will you snatch children from Christ who embraces children?" Thus the bishop, in his logical argument, will have original sin, and now will have their innocence a passport to Christian baptism! Surely, the legs of the lame are unequal!

A Second Logical Argument.—The bishop draws his second logical argument from "all scriptural texts which speak of baptism as a washing, a renovation of the Holy Spirit." He says, "All such texts warrant the baptism of infants"—because, "they must be washed in the blood of the Lamb from the hereditary defilement." They, therefore, come forth from the font purified, justified, sanctified, having no spot or wrinkle, or any such thing. This is another new variety of the syllogism. If this be proof, I know not what could not be proved by putting a *therefore* after any three assertions.

Assertion 1. All scriptural texts that speak of the washing of regeneration, warrant the baptism of infants.

Assertion 2. Because they must be washed in the blood of the Lamb from hereditary defilement.

Assertion 3. Therefore, they come forth from the font purified, justified, sanctified, having no spot, wrinkle, or any such thing.

This is another *Roman*tic syllogism, and would be universally smiled at, were it not that it comes from a Roman bishop in Philadelphia. I have only to say, that it assumes that a few drops of water from the finger of priest or layman, (*for Rome admits of lay baptism,*) pronounced with the name of "the Trinity," is equal to the blood of Christ—nay, more than equal to the blood of Christ: for that blood, in its justifying power, requires faith on the part of the subject; but water is so much more efficacious that it requires no faith whatever on the part of the subject of infant justification and purification.

Bishop Kenrick is, in some respects, a candid man; and, therefore, he reasons rather awkwardly; for, at one time his candour must be sacrificed to his position; at another time, his position to his candour. I will give two very remarkable proofs of his candour:—1st. Contrary to all my antagonists, he admits that infant baptism is not commanded in the commission, and cannot be legitimately inferred from it—"Go, convert the nations, baptizing them," &c. Of both versions of the commission, by Matthew and Mark, he observes, "Whether infants should be baptized cannot be inferred with certainty from the words of the commission." He then proceeds to answer the question, "Why, then, baptize them, if the commission do not authorize it?" He also repudiates the argument from circumcision, and will not use it, as being unworthy of the Apostles to be left to guess at what they should do while acting under a commission from the Lord. We shall hear him on both these points:—

"But, then, it may be asked, On what authority can they be baptized? If the commission do not regard them, they are necessarily beyond its reach, and the attempt to baptize is an unauthorized measure. I care not to answer with some that the term rendered 'teach' may be understood of making disciples, and initiating into Christ. Neither shall I allege, as a matter of mere inference, the divine command that each male infant,

on the eighth day after his birth, should be circumcised, and thus incorporated with the people of God: whence, it is said, the Apostles must have understood that infants should be admissible to the Christian rite which supersedes circumcision, especially inasmuch as the children of proselytes are said to have been washed with water, when their parents were admitted to Jewish privileges. I do not at all allow that the Apostles were left to guess their Master's will from any circumstance; but I maintain that they were instructed by Him in the sacred functions entrusted to them, and were enlightened by the Holy Spirit that they might not err. The divine ordinance, on this point, must be learned from their teaching and their acts, as recorded in Scripture, or, in the want of decisive evidence of this sort, from the teaching and practice of the church which they founded."

This is a very liberal and valuable surrender. Half of our treatises in favour of infant baptism are made up of assumptions connected with the identity of covenants, seals, and churches. Presbyterians, of every school, lay great stress on infant circumcision as a warrant for infant baptism. But Bishop Kenrick, not sworn to Calvinism, is more enlarged in his views of this ancient institution. He, therefore, will not send the twelve Apostles, with Christ's commission in their hands, a-begging for instruction to Abraham, Moses, or the Jews, on the subject of preaching the gospel and baptizing. He intimates a very evident disagreement between his views and those of all the champions of the infant rite with whom I have wrestled on the subjects of both circumcision and the commission. He even inculpates either the learning or the fidelity of Rosenmuller, on the word *matheteusate*, found in Matt. xxviii., which means, says he, *to make disciples*. Rosenmuller contends that *matheteusate* may be understood of taking into the number of followers of Christ infants, who are afterwards to be instructed. This the Roman bishop repudiates, saying, "I do not, however, choose to rely on this verbal criticism, as the most obvious meaning of the term is to instruct effectually, so as to bring over to the number of disciples and believers those who were strangers to the truth. It is used of a scribe thoroughly instructed in heavenly truth, *matheteutheis*, Matt. viii. 52, and of Joseph of Arimathea, who was instructed by our Divine Master, and believed in him; Matt. xxviii. 57. Protestant writers have been led to forced explanations of words of Scripture to sustain the principle that all things necessary for salvation can be proved from it."

Upon this very just and necessary surrender of the commission, our learned prelate takes occasion to descant upon the value of tradition, and very candidly gives up the whole scriptural argument for infant baptism, as imperfect and unsatisfactory.

When any one, on the Pedobaptist ground, tells me that the Sacred Scriptures, on this point, are not "*thoroughly conclusive*," I will concur with him in another point, which the bishop himself seems also to admit, viz. that the baptizing of infants cannot be "*satisfactorily vindicated*." Here, then, the door is opened for *tradition*. I am sorry to say that, in this respect, the bishop displays more honesty than some Protestant Pedobaptists: for he at once admits both the need and the importance of tradition, and openly quotes, applies, and confides in it; whereas, the Protestants, many of them at least, verbally denounce and abjure tradition; and yet, after all, really build on it. Of this we shall, perhaps, give some proofs hereafter, as we have, alas! too many of them. We shall only farther quote this passage, and allow it to speak for itself:—

"Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the scriptural proofs on this point not being thoroughly conclusive: yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force."

But though unable to find any rational or scriptural authority in circumcision or in the commission for infant baptism, the bishop is resolved, if possible, to maintain it; and seems with fresh spirit to appeal to the households baptized by the Apostles. We shall, then, hear him on his second SCRIPTURAL ARGUMENT:—

"We are challenged to show that the Apostles baptized infants. Had we a detailed enumeration of their ministerial acts, the challenge would be reasonable; but the book styled their Acts contains only some of the chief facts which marked the origin and proved the divine authority of the Christian church. Yet even there it is said that Lydia 'was baptized and her household,' and the jailer 'was baptized and presently all his family;' and St. Paul testifies that he 'baptized also the household of Stephanas.' It cannot indeed be proved that infants were in these families; but the presumption is that there were, and the general expressions naturally lead us to consider the baptism of all the children as following the conversion of the parent."

Our resolute champion for the infant rite, in his self-respect and candour, is, it appears, in the end of his enumeration of households baptized, constrained to give up his own argument deduced from them, and to acknowledge that an infant cannot be found in any one of them. So these, too, are abandoned, and his dernier resort is to tradition—ecclesiastic tradition. He, of course, desires to find in the first century or second century some case that would favour the idea. Beginning with Justin Martyr, who flourished about the middle of it, and then proceeding to Irenæus, who flourished at the end of it, he cannot find a clear allusion to it, much less a positive proof of it; for infant baptism is not so much as named in any fragment of ancient tradition during the first and second centuries. No living man can find any allusion to it, or account of it, till in the third century, and even then there is little certain and less indicative that it had obtained in the Christian church so called.

Positive ordinances demand positive proof as certain as divine ordinances require the proof of divine authority. But neither he nor any other man can, from the oracles of God, or from ecclesiastical history, produce any direct, positive proof, human or divine, for infant baptism during the first two hundred years of the Christian age. We shall hear the Prelate on this subject, and then lay him on our shelf *pro tempore*:—

"The ancient practice of baptizing infants, of which the origin at any period subsequent to the apostolic age cannot be pointed out, is the strongest presumptive evidence of their practice.

"St. Justin the Martyr speaks of 'many persons of both sexes, sixty or seventy years old, who from childhood had been devoted to Christ, and persevered in virginity unto that age.' Although the terms employed do not express their baptism in infancy, they certainly afford ground for believing it, for their early instruction in the doctrines of Christ, and their enrolment among his disciples, are easily understood on this hypothesis."

No positive or decisive evidence, but air-built, conjectural, and far-fetched speculations as yet appear; and doubtless if any man could find any thing better, a Roman bishop might rationally be expected to have it in his possession. Meantime, we are at present engaged with the Bible evidence and arguments deducible from the Christian Scriptures; and having found, in the judgment of the bishop, "no positive or satisfactory proof," nothing "thoroughly conclusive," either in circumcision, the

commission, or in household baptism—nothing in the form of precept, example, or precedent, in any portion of the canonical Scriptures, we shall next hear one of his neighbours,—

Dr. MILLER of Princeton, "Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton. Philadelphia, 1835: published by J. Whetham."

We prefer Miller to any other American, or even English writer, on this subject, because of his opportunities and position in society, and because his calling and profession make it his duty to be in possession of all that is written or of value upon the subject. It will, therefore, exempt me from the necessity of reviewing the sources whence he has derived his arguments—such as Wall, Edwards, Walker, Williams, Parsons, Evans, Wardlaw, Moore, Dwight, &c., &c., and also his own reasonings and reflections on all the premises. The doctor, too, is as venerable for his years as for his learning; and after him we shall find little to interest us in other writers, though courtesy and popular opinion may require us to notice some of them.

Dr. Miller had the subject long before his mind, and has greatly concentrated the arguments commonly used, besides adding his own profound speculations on the premises. We shall, therefore, hear him with attention, examine him with care, and object to his views with all becoming candour and respect. I have only farther to premise a single regret as to the doctor's style of treating the subject. It is not that his style is too obscure, diffuse, or inelegant; but because it is too dogmatical, positive, and somewhat *ex-cathedral*.

I am sorry to have to except to the statement of the case in issue, on the very opening of his first discourse on the direct evidence in favour of *infant* baptism. He may, indeed, without any evil intention, have done this; but it is peculiarly unfortunate, for himself and his reader, who are likely to be deceived by the error and seduced into much false, or, at least, irrelevant reasoning. His statement is in the following words:—"It is well known that there is a large and respectable body of professing Christians among us, who believe and confidently assert that baptism ought to be confined to *adults;* who insist that when professing Christians bring their *infant* offspring and *dedicate* them to God, and receive for them the *washing of sacramental water* in the name of the Father, &c., &c., they entirely pervert

and misapply an important Christian ordinance."* I have placed certain words in this quotation in *italics*, that the reader may pause and reflect upon them, and ask himself, *Is this the true statement of the controversy?* We are free to confess that it is not a true statement of the case. There is no denomination of Baptists in Christendom, known to me, that teaches that baptism ought to be confined to *adults*, or that minors, or even *young children*, should be debarred from it. It is not a question about adults and minors, adults or infants. I have baptized many *infants* in law and young children in years, and so I presume have many others technically called Immersionists or Baptists. Dr. Miller makes it a question of *years*—with us, it is a question of *faith*. It is not about nonage or adult age, but about intelligence and belief. He pleads for a baptism without faith in the subject, without the power to make a profession of it. We argue for a baptism preceded by a profession of faith on the part of the subject. This is the real issue—the one assumed by him is a false issue.

The doctor's statement is also characterized by unscriptural terms—such as "washing of sacramental water," "*dedicate* our infant offspring." How can that be "sacramental water" to one ignorant of a sacrament? How is baptism a sacrament? Whence came these barbarous terms? And how can one be washed with a dewdrop on the face, or with a moistened finger? Does not the doctor wholly misconceive the ordinance of dedication? Neither circumcision among Jews, nor baptism among Christians, was, under any dispensation, regarded or called "*dedication*." Neither *dedicate* nor *dedication*, though often occurring in the Bible, is once found in the sacred Scriptures applied to *persons*, but always to *things*. Can parents dedicate their children to the Lord? In what way? By what authority?

The dedication of children as soon as born, is of equal authority with the Roman custom of making *saints* of very great sinners so soon after their death as their faults are forgotten. Can the ceremony of giving a name to a child change its position to God, his church, or the human race? And if so, by what authority?

"We are bound," says the doctor, "to bring our infant seed

* Page 14.

in the arms of faith and love, and present them before the Lord, in that ordinance which is at once a seal of God's covenant with his people."*

If infant baptism or affusion be a seal of a covenant, where is it so stated, and what is the *covenant* into which children enter, and what does baptism seal to them? These are questions which Dr. Miller, I am sure, never can answer with any rational or scriptural authority. God affixes no seal to blank covenants, nor to any covenant he does not make good. What do the infant seed of Pedobaptists show or possess of covenanted mercies not enjoyed by others?

But the doctor says, "We have no doubt that the visible church" [who ever saw an invisible church?] "is made up not only of those who personally profess the true religion, but also of their children."† His reasons for his faith are—1st. "*Because in all Jehovah's covenants with his professing people, from the earliest ages and states of society, their infant seed have been included.*" Page 15.

Query—Are they born into it, or circumcised into it, or baptized into it? If they are born into it, then natural birth is the door into both the church and the world. They enter both at once. But if circumcision was the door, or baptism the door, then Adam, Abel, Enoch, Noah, Melchisedec, nor any saint, for two thousand and eighty-three years, ever got into the church. The doctor's hypothesis is a *lusus naturæ*, or a *lusus mentis*, or a rank delusion. Circumcision was the door into the church, or it was not. If the door into the church, then no one entered it for two thousand and eighty-three years. If it was not, then baptism being, according to the doctor, its substitute, is not the door. The doctor's logic or theology must fail, or, perhaps, both, to extricate him out of this dilemma.

The covenants made with Adam, Noah, and one of those made with Abraham, had respect to their whole seed, good and bad. But no such covenant could, by any possibility, be an *ecclesiastic* one, because an *ecclesiastic* covenant, as the term imports, respects those selected, or *called out;* and a covenant that takes all a man's seed, as did that with Adam, Noah, and the covenant of circumcision made with Abraham twenty-four years after the "covenant concerning Christ," never could be a church cove-

* Page 15. † Ibid.

nant. Hence the facts of the Bible, and its technical terms, alike with common sense, excommunicate the doctor's reasonings beyond the pale of reason and philosophy.

But there is another radical aberration in the Doctor's mind, as it appears to me, on the subject of "covenants made with professing people." If the covenant be made with *professing* people *as such*, then they can have no issue, no *covenanted issue*, I mean, but a *professing* issue. Hence the covenant with Abraham concerning his spiritual seed—a covenant made with him as a *spiritual* and not as a *natural* father, twenty-four years before the covenant in the flesh, recognises no children but those of faith: so Paul taught me to reason when he said—"If you be *Christ's*," you Jews or Gentiles, "THEN *are you Abraham's seed*, and heirs according to the covenant," *alias*, promise. This settles the matter, as it appears to me, till the day of judgment. Now, unless Dr. Miller can show that whether Christ's or not, Jews are the seed of Abraham according to the covenant before confirmed (*eis Christon*,) in reference to Christ, then he must acknowledge that this his fundamental hypothesis is but a brilliant fancy, a splendid sophism, playing round the galleries of the imagination, but entering not into the sanctuary of reason and sacred truth.

The second reason assigned in proof that the visible church is made up of professors and their fleshly offspring, is—"The close and endearing connection between parents and children," —"a strong argument in favour of the church membership of the infant seed of believers." "Can it be, my dear friends," says the doctor, in arguing this case, "that when the stem is in the church, the branch is out of it!" If this be not carnalizing the church of Christ, I ask what would constitute that offence against him who said—"unless a man be born again," "born of water and of Spirit," "born from above," he cannot enter into the kingdom of God. "If any man be in Christ he is a new creature." If the stem be in the church, that is, the flesh of the parents, then the branch from the flesh must also be in it. But if the stem be the spirit or new man, then the branch cannot be the flesh of the child, but its spirit. Can any one imagine a greater confusion of ideas in the mind of a learned sage, than appears in such reasonings. It is the perversity of a fallacious and unscriptural system that compels a literary gentleman, a learned father in the Presbyterial Israel, to speak

such incongruous things. Again, if "the close and endearing connection" between parents and children be a strong argument that infants should be baptized and brought in through natural affection for them; would it not be quite as good logic to argue as follows?—"The close and endearing connection" between husband and wife, being one flesh, "is a strong argument in favour of the church membership of the wife of a Christian husband." And, in the same bold style of proof, we would ask—Can it be, my dear friends, that when the head is in the church, the body should be out of it? And is not "the husband the head over his wife as Christ is the head of the church?" If Mr. Miller's second argument be a sound one, it will behove that, owing to the "close and endearing connection between husbands and wives," when the husband or the wife is in the church, the other party ought to be a church member also. If Mr. Miller repudiates this view, he repudiates his own reasoning.

In the present essay, we have not space to respond to the other reasons which Dr. Miller alleges in proof of his favourite dogma. We must reserve the remainder of them for another tract. The elaborate researches and efforts on the part of those learned advocates of this ancient tradition, furnish very strong arguments against their position. They affirm, in all their standards, that "baptism is an ordinance of the New Testament and ordained by Jesus Christ" himself. Why, then, in the face of this very just and correct annunciation of their faith, go to Moses and Abraham to find a foundation for an *ordinance* of Jesus Christ? Are solemn Christian ordinances to be established by remote abstract and philosophical reasonings, instead of positive precepts? Positive institutions require positive enactments, and cannot be established by mere inferential reasonings. This is an oracle as ancient as those of sacrifice, the altar, and the priest. Could any one have introduced circumcision by inferential reasoning, or change circumcision from blood to water, from cutting the flesh to wetting the face? He that believes this will not find it difficult to believe in transubstantiation or any other metamorphosis of Patriarchal, Jewish, or Christian institutions.

CHAPTER II.

REVIEW OF DR. MILLER OF PRINCETON.

Two of Dr. Miller's reasons in favour of a mixed church—a church composed of professors and non-professors—of regenerate and unregenerate persons—of voluntary and involuntary members, have been considered and shown to be naked assumptions, without any show of scriptural evidence or authority. We shall now examine his other reasons for infant church membership.

His third reason is—"*The actual and acknowledged church membership of infants under the Old Testament economy, is a decisive index of the Divine will in regard to this matter.*" Now, on his own showing, the *non* actual and *unacknowledged* church membership of infants under the Old Testament economy, would be a decisive index of the Divine will in regard to this matter. Dividing, then, the Old Testament economy into four thousand years from Adam to Christ, we have two periods of a very different character. There is a period of 2100 years from Adam to the covenant of circumcision, during which time there was not an indication of infant church membership by any kind of right, title, or visible recognition whatever. There was, indeed, a period of about 1490 years, in which there was a national institution—in which was recognised a male infant membership, and other hereditary honours. The mitre, sceptre, and the tribeship honours were alike hereditary in this "Jewish national church state." By what new species of logic and theology he makes an Old Testament church of four thousand years standing a model of a Christian church we know not, especially as more than half that time there was no infant membership whatever; and during the remainder of it, only a male infant right in a national institution. But why argue for one portion of its male hereditary rights, and oppose another part of it? Why contend for male infant membership, and not for male infant rights to the priesthood and the throne? Why make the Old Testament national institution a reason for infant church membership, and not also for church rulers, priests, and kings? Did not this Old Testament church birthright make of certain males, according to tribes and families, priests and kings, as well as citizens?

And did it not equally exclude females from them all? If there be reason, or truth, or propriety in his assumptions, Professor Miller ought to have his sons fill his chair theological and his pulpit ministerial, in virtue of his own flesh; and also exclude his infant daughters from membership in the church, because girls, under Moses, had no national birthrights to sealing ordinances! What an unenviable intellectual discrimination do these veteran defenders of Papal traditions evince in the defence of infant church membership!

But our learned professor affords many other such instances of his own peculiar logic. In the very same chapter, in proof that circumcision sealed to infants *spiritual* blessings, he alleges that "circumcision is expressly declared, by the inspired Apostle, to have been a *seal* of the righteousness of faith." Rom. iv. 11.

Our logical text-books do not afford a more complete illustration of the "*fallacia accidentis*," or of the error of affirming a general or a universal truth from an accidental or particular case, than does our zealous Pedobaptist present to the literary world in his quotation of Rom. iv. 11. Paul, in this place, says of Abraham that "he received the sign of circumcision, a seal of the righteousness of the faith which he had before he was circumcised." From which singular and remarkable case, Dr. Miller infers that circumcision was *the* seal of the righteousness of faith to infants that have no faith! If he does not argue this, I ask what does he argue?—! Can an infant, male or female, have a *righteousness of faith*, without having faith?—! Must not a human being have faith before he can have its righteousness? I would ask, Was circumcision to Ishmael, or to the babe Isaac, what it was to Abraham, who had believed God many years before either of them was born? But Paul calls circumcision *the* sign and *a* seal—not *the* seal. It was to all the circumcised infants a *sign* in their flesh that they were of the blood of Abraham; but not to any one of them a sign of any faith, or righteousness of faith—for they had neither on the *eighth* day. Were we allowed to suspicion a design to mislead, Dr. Miller affords ample means of making out a very strong case from the liberty which he here takes with the sacred text. He entirely changes the meaning of the passage as read in the common New Testament and in the original, by leaving out the definite article before faith, and again by lopping off an entire member of the sentence defining the word faith in Paul's use

of it here. This will appear to all by quoting Paul's own words, and placing them in contrast with the words that Dr. Miller puts into Paul's mouth. Paul's words are—"He received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised." But Dr. Miller makes Paul say, "He received the sign of circumcision, a seal of the righteousness of faith." The doctor makes circumcision in all cases a seal of the righteousness of faith; while Paul makes it only a seal of the righteousness of that faith possessed long before the date of the covenant of circumcision. Now I will not, in charity, call this a wilful handling of the word of God deceitfully; but will rather say it is a proof of the perversity of prejudice, or of the blindness sometimes accompanying long cherished errors.

But what makes this sophism still more unpardonable is the fact, that Paul, in commenting on the case, alleges that it was designed for a very special purpose: viz. to indicate that in the gospel age Gentiles without circumcision should equally enjoy with the circumcised all the blessings of the Christian institution: and, therefore, his having the righteousness of faith before circumcision, constitutes him the "father of all them that believe, though they be not circumcised;" and also, "the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had while uncircumcised." This explanation of a seal of the righteousness of the faith of Abraham, possessed twenty-four years before he was circumcised, leaves not the shadow of an excuse for any man of letters making that use of it probably adopted, rather than fabricated, by Professor Miller.

His fourth reason for infant membership is no better than his third. It is, indeed, less excusable, because it adds to its logical infirmities a gratuitous assertion concerning a concession which it cannot prove. It reads thus:—"As the infant seed of the people of God are acknowledged, on all hands, to have been members of the church equally with their parents, under the Old Testament dispensation, so it is equally certain that the Church of God is the same in substance now that it was then." They are not "acknowledged on all hands to have been members of any church" for two thousand one hundred years; and not members of a Church of God, *unless a nation be a church;* and not then, unless *male* infants mean "the infant seed of the

people of God." Now, as these are not certain—nay, not true—from his own words, this argument is a logical fallacy. His words are, "*It is equally certain that the church of God is the same in substance now as then.*" That is—It is equally certain as that which is wholly uncertain—nay, contrary to the most express testimony.

The evidence that the Jewish nation and the Christian church are not identically one and the same in substance, spirit, or form, is, to an unprejudiced mind, most copious, clear, and irrefragable. I will give a few proofs of it by stating a few *facts*:—

1. *The house that Moses built and the house that Christ built are spoken of as two, and not as one and the same.* Paul to the Hebrews, chap. iii., "Moses was faithful as a *testimony* of things to be spoken" in the gospel age—faithful in God's house; but "Christ as a son over his own house, whose house we (Christians) are." Now, as Moses was born before he built God's house, so the Messiah was born before he built his own house. They are, then, two houses, and not one and the same.

2. God promised, by Isaiah, chap. xxviii. 16, that he would build a new house, or church, and himself lay the foundation of it. "Behold, I lay in Zion, for a foundation stone, a tried stone, a precious corner stone, *a sure foundation.*" Of course, Moses had not laid even the foundation of the New Institution, or Christian temple.

3. Daniel, chap. vii., also declares that, in the days of the Roman Cæsars, "the God of heaven would *set up a kingdom,*" which would survive "all the kingdoms of the world, and stand for ever." Surely, that was not the Jewish church. It had been set up long before.

4. Dr. Miller will have the Jewish covenant and the Christian covenant the same; whereas, God promised a new covenant, and also told the Jews by Ezekiel, chap. xvi. 61, that he would make a new covenant, and add, to a portion of the Jews, the Gentiles, and form a new community; but, says he, "*Not by thy covenant;*" yet Dr. Miller affirms by one "and the same precious covenant." He makes Jesus Christ the head of the Jewish church; for, with him, the Jewish nation and the Christian church are *identical* throughout. "The same head, the same precious covenant, the same great spiritual design, the same atoning blood, the same sanctifying Spirit." Such are his dogmata; and his illustration is, "It is not more certain that a man

arrived at mature age is the same individual that he was when an infant in his mother's lap, than it is that the church, in the plenitude of her light and privileges, after the coming of Christ, is the same church which, many centuries before, though with a much smaller amount of light and privilege; yet, as we are expressly told in the New Testament, (Acts vii. 28.) enjoyed the presence and guidance of his Divine Head in the wilderness." P. 19. The illustration is much better than the proof. It is certain that the infant and the full-grown man are identically the same person; for, of this, consciousness is the highest proof. But has the Christian church this consciousness? Nay; Dr. Miller gives that up; and proves his allegata by simply affirming here, that the Christian church is identically the Jewish church, full-grown; because the Jewish church enjoyed, according to Stephen, "the presence and guidance of her Divine Head." Suppose it should be said, for illustration of this splendid logic, that George Washington was both the head of the American army and afterwards the head of the American nation—that, therefore, the American army and the American nation were identically one and the same institution or body corporate; what would our political doctors say? Yet, just such a logician is this venerable theological professor of Princeton.

To illustrate or argue the identity, the doctor proceeds into the Galatians, and brings up the fourth chapter to sustain his notion of identity. Because an heir, when a minor, is under a master as much as a servant, therefore the Jewish community and the Christian community are identically one church. Now, the Apostle's own argument in that chapter most expressly compares the Jewish covenant and people to Hagar and Ishmael, and the Christian covenant and people to Sarah and Isaac—saying, that the two women represent *two covenants*, or constitutions, and that the two sons represent *two distinct communities*—the Jews and the Christians. The difference between the Jewish community and the Christian institution was never more circumstantially drawn by the Apostle Paul, or any one else, than in this graphic allegory. Here is the slave Hagar and her bond-son, and here is the free Sarah and her free-born son. Here are the Jews, born after the flesh, and the Christians, after the Spirit. The Jewish institution, in the birth of its members, differed nothing from England or the United

States—the door into both was flesh, blood, or natural birth; but, into Christ's church none can enter, unless, like Isaac, they are supernaturally born, or born after the Spirit. So the Apostle argues: "*Cast out the bond-woman Hagar and her son Ishmael*—both the old covenant and those born under it: for the son of the bondwoman shall not inherit with the son of the free woman." Dr. Miller says they are identically the same, and do inherit the same relation. But Paul differs from the doctor; averring, "So we, brethren, are not children of the bondwoman"—of the Jewish covenant: for these two women represent the *two covenants;* but we Christians are "children of the free-woman," or new covenant.

It will not help the doctor, to assume that the *dispensations* are two and the covenants one, since Paul makes *two* covenants. Indeed, this whole hypothesis of two dispensations of one covenant, is but dust and ashes thrown by the theological doctors into the eyes of their too credulous devotees. Two dispensations of religion change membership and privileges just as much as two covenants. *A covenant is a dispensation.* There is, therefore, just as much sound sense as sound theology in speaking of two dispensations of one dispensation, as in speaking of two dispensations of one covenant. It is learned nonsense. A modest theologian would, methinks, be satisfied with the fact that the Saviour preached a new birth as essential to admission into the Christian church or reign of Heaven. The Jews were born of flesh, of blood, and of the will of man; but not of God. But the Messiah, who came to set up a new kingdom, preached a new doctrine, and gave, only to those who received him, the power or privilege to become the children of God. And this, we are expressly told, cut off all the sons of the flesh: for, only "to those who received him, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, gave he privilege to become the children of God," or members of his church. Hence, to Nicodemus, he affirmed, "Except a man be born again he cannot enter into the kingdom of God."

But our learned Dr. Miller is full of proof-texts. That the Jewish church and the Christian are identically one and the same institution, he alleges from the dislocated joint of an apostolic argument, Heb. iv. 2, "For unto us was the gospel preached as well as unto them:" that is, in the doctor's vision, equivalent to saying, the same gospel was preached unto the

Jews that has been preached to us. Suppose that were the fact; would that make us Jews, or them Christians?! It certainly, on the doctor's showing, has as much power to make Gentiles Jews as Jews Christians! But few men, in this our day of learned criticism, would have the courage to make such a quotation: for all the learning of the age is on the side of reading the passage, "For glad tidings of a rest to come are preached to us Christians, as were glad tidings of a rest (in Canaan) preached to them:" but the good tidings of a rest in Canaan preached to them did not profit them, (since but two men of the whole nation entered into that rest,) because of not believing the glad tidings concerning it announced to them. So evident is this the contextual import of the passage, that children in our Sunday-schools, equally with the most learned of our critics, so understand it. Surely, Dr. Miller has survived his generation!

This can only be excelled by Dr. Miller himself. The Jewish church ate the manna and drank the mystic rock, and are a gospel church because, says the doctor, they are builded on the same foundation—the Apostles and Prophets. Moses alone founded the Jewish church. It is only at this Princeton Observatory, through some new ecclesiastic telescope, that the Prophets and Apostles were seen along with Moses when he founded the church of Christ in the wilderness of Sin!!

But, finally, the doctor completes his climax by the parable of the Good Olive Tree, Rom. xi. The case is this: Jeremiah (chap. xvi.) in allusion to the past history of the nation, says, "The Lord called thy name a green olive-tree, fair and of goodly fruit." Paul to the Romans applies this figure, and reminds some Gentile brethren, compared to the branches of a wild olive, that they had been grafted into the good olive-tree and made to partake of its root and fatness. Some of the natural branches of this olive-tree had been broken off, and they were grafted in their place.

That we may not pervert or misapply this allegory, it is important to keep the facts on which it is founded clearly before our minds. Of these, the following are chief:—

1. "To the Jews pertained the *adoption*, and the *glory*, and the *covenants*, and the *giving of the law*, and the *service of God*, and the *promises*, whose are the *fathers, and of whom, as to the flesh, Christ came.*" But Christ's church is not found in the inventory

of their peculiar rights, honors, and privileges. They had the adoption and the Shekinah. They were the only people that God acknowledged nationally, and among whom he pitched his tent and held his abode. The covenants guarantying blessings to the human race, and of making them *nationally* according to the flesh a peculiar people, were in their hands. To them the law of circumcision was given. The typical worship of the only living and true God was theirs. The promises spiritual and eternal were given to them for the benefit of the human race. This, indeed, was a chief blessing: for Paul admits their chief advantage to have been, that "*to them were committed the oracles of God.*" The three great fathers, Abraham, Isaac, and Jacob, in whom God promised to bless all the families of the earth, were their natural progenitors. Hence the Messiah himself was the natural son of Abraham, Isaac, and Jacob, with some fifty-two other progenitors: for, according to Luke, Jesus was the *fifty-sixth* person in descent from Abraham. But it is nowhere said that to them pertained the church or believing family of the only living and true God. This is assumed by all those who make the Jewish nation and the Christian church identical. There was a people of God before Abraham, and after Abraham they did not derive their blood from him. Abraham, that he might be a great father, was made the father of two races of men—a natural and a spiritual progeny. The history of Sarah and Hagar and their two sons stereotypes this for ever. Now for almost two thousand years these two races were chiefly found in one nation. *This was the good Olive Tree.* Especially was it *good* while the whole nation, as such, kept pure the only true worship of one only living and true God. But, be it emphatically said, that this was predicted to continue so only till the Messiah should come. For the patriarch Jacob, when dying, said of *Shiloh*, the son of Judah, "To him shall the gathering of the people be." Many a type and prophecy indicate this. Hence, according to prophecy, "he came in the fulness of time" to his *own nation;* but "his *own people* received him not." "To as many, however, as received him" in his proper character, and to none else, "he gave the privilege of becoming the children of God, even to them that believe on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence "if we be Christ's," and in no other way, "we are Abraham's seed and heirs according to the promise."

The worldly sanctuary and service are abolished, and the worldly race of Abraham are broken off from now being the peculiar people of God. A portion, however, of the natural seed of Abraham became his spiritual seed, and formed the nucleus of a new institution. To them, as Christ's church, the believing Gentiles are added. Thus the natural branches of God's ancient olive-tree are *every one* broken off; and none but spiritual branches, or believing men and women, are regarded as his peculiar people. Into this good olive-tree believing Gentiles are as admissible as believing Jews; for now "we are all the children of God by faith in Jesus Christ;" and "if any man be in Christ he is a new creature, old things are passed away, behold all things have become new."

How Dr. Miller could mystify or overlook the three following declarations,—"Because of unbelief they were broken off"—"Thou standest by faith"—and, "If they abide not in unbelief, God will graft them in again"—can only be explained on the alleged all-predominating power of prejudice. Are not these declarations fatal to his assumption that all that are born of a certain kind of human flesh are, without faith, to be grafted into Christ's good olive-tree? To any such engrafted individual, who could say with Paul, "*Thou standest by faith?*" "Be not high-minded, but fear!"

Dr. Miller's *fifth* argument is—"*If infants were once members, and if the church remains the same, they undoubtedly are still members, unless some positive Divine enactment excluding them can be found.*" P. 21. But we have shown that infants never were members of any church less than a whole nation, or a church founded on blood. Therefore, his fifth argument is, in one of its branches, altogether baseless as a dream. In the other branch—"if the church remains the same"—it is equally without foundation. *There never was a community on the earth founded upon faith till Jesus Christ came.* This is the divine and glorious character of Christ's Church. All other communities, ancient or modern, are founded in blood or selfishness of some kind. But this alone is founded on faith—"*If thou believest with all thy heart thou mayest.*" This is its essential and indispensable prerequisite. "That which is born of the flesh is flesh." Hence we must be born again in order to enter into Christ's kingdom.

His *sixth* argument is to show that *baptism came in the room of*

circumcision. He, however, strange to tell, proves that it has not come in the room of it. He says that "circumcision publicly ratified admission or entrance into the visible family of God." P. 23. But circumcision was not the door into Abraham's family, or the family composed of the children of Abraham. Natural birth was the door, and not circumcision. Moreover, circumcision was confined to male children. It was also restricted to the eighth day after natural birth. In these particulars, as in many others, baptism is proved not designed to fill or occupy the room of circumcision. He seems to have forgotten that Jesus Christ was himself both circumcised and baptized—that the twelve Apostles were circumcised and baptized—that the whole Christian church, for seven years after its birth on Pentecost, in its myriads of converts, all Jews, was entirely composed of persons both circumcised and baptized—myriads of the Jews believed and were baptized. Two seals, *blood* and *water*, attached to one subject and to one covenant as doors into the church!

Nay, farther, he asserts that circumcision was *done away*, and that baptism came in the room of it. But where is his proof? Circumcision was not, in any recorded case, dispensed with. The believing Jews, down to the end of the New Testament history, circumcised their children. Paul publicly declared, by an overt act, that he had not commanded them to desist from circumcising their children. It is, then, perfectly gratuitous to affirm that circumcision has been done away by any divine statute; and, consequently, that baptism has come in the room of it.

Dr. Miller's *seventh* argument for infant baptism is household baptism, already noted. Bishop Kenrick gives that up, as wholly inconclusive, and so must every enlightened man of candour. There is no case of family baptism indicating infant baptism. On the contrary, we have shown that there is internal evidence that there was no case of infant baptism in any one of them. But suppose there was no ambiguity on the subject of infant baptism, that it was a matter clearly established; even then it could not be proved that in the three or four families reported to have been all baptized, there was an infant in them. In the first place, it is not named. Hence it is inferential. There is no circumstance at all indicating or even implying it. Then it rests upon mere possibility, not upon the least probability; for

there are amongst us many families or households and not an infant in them. Therefore, nothing remains but bare possibility; and he that builds a Christian institution upon a mere possibility, is not to be reasoned against; for there is no sound reason in him.

His *eighth* reason is, that "had the sign of infant membership been suddenly withdrawn, there would have been wounds and murmurings, and feelings of deep revolt and complaint against the new economy." Had they, indeed, had as carnal and secular views as Dr. Miller seems to have of Christianity and Christian baptism, there would have been a fearful tumult and uproar among the people. But when we remember that faith and repentance, from the days of the Harbinger, were preached as essentially prerequisite to baptism, and that John refused to baptize some who demanded it on the ground of having Abraham, or some saint, for their father, we only wonder that any one well read in the New Testament could have ever found such an objection. And still more especially, after reading the Acts of Apostles, in which faith is so often connected indissolubly with baptism. When Jesus said, "He that believeth and is baptized shall be saved," who can rationally expect to find his followers and his Apostles teaching by their practice—he that is baptized without faith shall be saved?

His *ninth* argument is, "The New Testament abounds with passages which cannot reasonably be explained but in harmony with this doctrine."

Among his specifications, the following are deserving of notice: The first is a prediction of Isaiah, intimating that a time would come in which the wolf and the lamb would feed together—in which God would create new heavens and a new earth—increase the age and comforts of his people and *bless their offspring*. He next relies upon the words of the Saviour to those who were inhibiting parents from bringing their children to the Lord for the imposition of his hands and a benediction. The next is Peter's assurance to the Jews that the promise of the Holy Spirit was tendered to the believing Jews and their descendants or children. And then the argument of Paul to those who would have some believing wives or husbands to separate from their unbelieving partners. To the last of these only need we now advert, as the others have been already examined in our last Review. Indeed, the promise quoted from Isaiah for the sake of the

phrase, "*and their offspring with them*," and that from Acts ii., "The promise is to you and *your children*," are but a puerile play upon the words *children* and *offspring*, as if offspring and children were identical with speechless babes. These terms generally mean our descendants. We are at eighty years the children of our fathers—just as much their offspring at eighty years as eight days. These are so palpably a begging of the question, that it would be only an idle parade of words to expose them.

But the sentence, 1 Cor. vii. 14, calls for a special notice, as we have formerly adduced it as a conclusive argument against the slightest probability of infant baptism as either taught or thought of in the apostolic age. It stands before the public unresponded to in my discussion with Mr. Rice. The words are—"The unbelieving husband is *sanctified* by" (or to) "the wife; and the unbelieving wife is *sanctified* by" (or to) "the husband; else were your children *unclean*; but now are they *holy*." Booth, in his "Pedobaptism Examined," adduces more than twenty of our most distinguished critics, reformers, and commentators; among whom are Melancthon, Whitby, Camerarius, Wolfius, Vitringa, &c., in proof that the holiness or sanctification of the unbelieving party and their children here is not that of the new covenant nor of church relation; but as bread is "sanctified by the word of God and prayer," so is this relation sanctified as respects matrimonial intimacies. The marriage relation and those growing out of it are not to be dissolved, but are lawful and proper, though one of the parties should not be converted to God with the other. For, were it otherwise, your offspring would be *unclean* and not to be endured; but now are they holy or sanctified to you. Two things must appear obvious, as we conceive, from this passage:—First, That the unbelieving parent and the child were in the same sense sanctified or holy to the other party; and, in the second place, that, as the Apostle changes the address from the third person to the second, he includes all the infants born to the church in Corinth. "*Your*," not *their* "children," said the Apostle, are not to be judged unclean and to be repudiated: but to be regarded as worthy of your care, protection, and support.

Now had infant baptism been ordained in the primitive church, all infants would have been alike consecrated by it, and the Apostle could not have said, "*Else* were *your* children unclean;"

for that could not have been supposed had they been baptized. Thus it is manifest, from this passage alone, that infant church membership and infant baptism were alike unknown and unthought of in the age of the Apostles.

But to make infant holiness a passport to baptism is not only unsupported but unsupportable by any plausible proof deduced from the New Testament. Infant holiness, in a covenant sense, a prerequisite to baptism, is certainly, so far as the oracles of Christ and his Apostles are regarded, a new idea. What a strange argument Dr. Miller puts into the mouth of Peter! Dr. Luke makes him say, "Be baptized every one of you for the remission of sins." Doctor Ananias says to Paul, "Arise and be baptized, and wash away your sins." But Dr. Miller says, "Arise and be baptized, you innocent babes, and wash yourselves, because you are relatively holy, and are actually born members of the church."*

Dr. Miller's *tenth* and last argument for infant baptism is, "Finally, *the history of the Christian church from the apostolic age* furnishes an argument of irresistible force in favour of the Divine authority of infant baptism."

Of this argument we cannot say much. We have already noticed it in our last essay, and shown that *there is no historic evidence of infant baptism till the third century.* When first named, too, it was opposed as an innovation. And what is no little remarkable, *infant communion* at the Lord's table is as well authenticated from the annals of the church of the same century as it is. Nay, more, the monastic life, or perpetual celibacy, constitutes another of its coevals, and virginity becomes as efficacious to gain heaven and glory as faith in Christ or his resurrection from the dead. Infant baptism, infant communion, perpetual virginity, are of the same origin and of the same century, as we may hereafter show, and I hope to the conviction of some who have long been imposed on by the alleged high antiquity of infant church membership and infant baptism. We have not yet bid adieu to Dr. Miller of Princeton. We only bid him good-bye, in hope of listening to him on some other branch of the subject.

* Dr. Miller quotes with approbation the late Dr. Mason, of New York, who took the bold and presumptive ground that "the infants of believing persons are born members of his church." P. 32. Query—*If they are born members of the church, how can baptism be the door of admission?*

CHAPTER III.

REVIEW OF PROFESSOR MILLER OF PRINCETON; AND DR. WALL, VICAR OF SHOREM, IN KENT.

Francis Patrick Kenrick, Bishop of Philadelphia, as before cited, in his "Treatise of Baptism" admits that infant baptism cannot be satisfactorily sustained from the inspired writings. His words are—"Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the Scripture proofs on this point not being thoroughly conclusive; yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force."*

Dr. Wall also relies much more on *tradition* than on apostolic testimony. He occupies a volume with quotations, and comments upon them, from the Fathers and the ancient Councils, both general and local. Tradition is, indeed, his main pillar. He quotes incomparably more from the Fathers and ancient writers than from Moses and the Prophets, or from Jesus and the Apostles. He begins with Clemens Romanus, and Hermas, and arrays before us in great pomp, Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, Origen, St. Cyprian, St. Basil, St. Gregory, St. Ambrose, St. Jerome, St. Austin, &c. He even adduces Pelagius, the heterodox Cœlestius, and Pope Zosimus. The Donatists, Arians, and Pelagians, equally with the orthodox, are made to pass in review, and to declare in favour of infant ablution or infant immersion. With Dr. Wall there was no baptism, in form or in fact, without immersion. But those who now rely upon him in sustaining the traditional subjects of baptism will not hear him on the apostolic form of the institution itself. They admit but one-half of his testimony, and reject the other half. They will have infant affusion, but Dr. Wall will have infant immersion.

In the present essay, I shall attempt to show that the argument from tradition, drawn out with so much display, proves too much for any sect of Protestants in Christendom. Admitting that every author adduced relates with all truthfulness and fidelity the facts which he states, as transpiring in his own

* Page 129, Philadelphia edition, 1843.

age or country, on Protestant principles, with Protestants themselves it can afford no authority for infant baptism.

It is a rule or law of evidence, of universal acquiescence and authority, that the testimony of any witness is admissible or inadmissible to the full extent of his deposition. So far, then, as it is *his* testimony, we are obliged to receive all or none of it. If, for example, we receive the testimony of Tertullian, Origen, Cyprian, Chrysostom, &c. &c., as to the existence of infant baptism in their day and country, we must also receive their testimony in favour of infant communion, and in favour of the monastic and ascetic life. With whatever respect for them, or with whatever authority we receive their testimony in the one case, we must receive it in the other cases. If their testimony be authoritative touching any fact or opinion, as to the existence of it, the universality of it, or the meaning of it, it is equally so touching them all. This being an oracle of common sense—an axiom in moral evidence—we assume it, and proceed upon the assumption, as upon an incontrovertible fact.

We, therefore, proceed to show that all the authors of note relied on by Dr. Miller, Dr. Wall, or any other doctor of Protestant theology, in proof of the early existence of infant baptism, who have distinctly named or alluded to it, as a custom, or rite, existing in their time, equally establish the existence, universality, and antiquity of religious celibacy, the sanctifying efficacy of virginity, and the superlative merit of the monastic life.

Since writing my last essay on this subject, I have read, with more or less attention, some hundreds of pages, many of which, though read in former years, were again read as though entirely new, that I might repose in the full assurance that I give a faithful view of the testimony and opinions of the authors quoted. And, although in possession of the principal records of both Grecian and Roman Fathers and their opinions, I generally prefer to quote their opinions and statements from Taylor's "Ancient Christianity," because now a popular work; and because he has with great fidelity and ability examined and reported the views of the Greek and Roman Fathers on the subjects named; and especially because his antagonists, the Oxford Tract theologians, with all their armour on, have not, so far as I have learned, presumed to cavil at his array of patristic authority and opinions.

I state the argument in the following terms:—Romanists quote the Greek and early Roman fathers of the four first centuries, in proof of *monastic life—the celibacy of the clergy—the merit of perpetual virginity—the pontificate of Peter in Rome—and infant communion*. Protestants quote the same authorities for infant baptism, and argue from them in the same manner as the Romanists for their other traditions. But Protestants repudiate the Greek and Roman Fathers as competent and credible witnesses for infant communion, the pontificate of Peter in Rome, the monastic life, and a bachelor priesthood; yet they quote with confidence and hear with gladness the same authors in favour of infant baptism. This we regard as an indefensible aberration from sound logic and fair play. If we receive their testimony in the one case, in evidence of the universality, antiquity, and authority of infant baptism, we ought by all means to receive the whole of their testimony in the case of the universality, antiquity, and authority of the monastic life—the celibacy of the clergy, the merits of perpetual virginity, &c. &c.

But Protestants will say that the Romanists in these cases depend upon tradition alone for authority, while, in the case of infant baptism, we mainly depend upon scriptural authority, and only corroborate it by the ancient Greek and Roman Fathers, historians, and commentators. This, however, is not the fact. Romanists plead for scriptural authority for their traditions and found their arguments on what they call "Bible doctrine," if not upon express Bible precepts and positive enactments. Protestants are not able to maintain this ground with sensible and well read Romanists. For example, take the monastic life, the celibacy of the clergy, and the merits of perpetual virginity, and ask a well bred and well read Romanist, What Bible authority have you, sir, for these traditions? What defence will he make? Probably he will begin with Paul, the great Apostle to the Gentiles, Barnabas his companion, and Timothy his adopted son; and show that they waived matrimony for the kingdom of heaven's sake. He will also tell of those who forsook houses, and lands, and husbands, and wives, for the Lord's sake. Nay, he will read you two learned homilies—one on a passage from Jesus, and one from Paul. That from Jesus is recorded Matthew xix. 12: "For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs by men, and there be eunuchs who have

made themselves eunuchs for the kingdom of heaven's sake. *He that is able to receive it, let him receive it.*" Monks, say some Romanists, are eunuchs for the kingdom of heaven's sake. "They have made themselves so." "Now let him that can receive it, receive it;" that is, say they, "*make themselves eunuchs, or monks*, for the sake of gaining the kingdom of heaven." The famous Origen literally made himself a eunuch for the kingdom of heaven's sake. The Essenes, contemporary with the Messiah, are by some supposed to be here alluded to by him. They were really monks for the sake of greater seclusion from the world, and were regarded as the most pure and holy sect among the Jews. Here, then, says the Romanist, is high authority for the plea of the superior spirituality and sanctity of virginity and the ascetic life. Now who can make a more scriptural argument for infant baptism than this?—!

But this is not all. Paul teaches the theory as well as the practice of celibacy. Hear him:—"It is good," says he, "for a man not to touch a woman." And certainly better for a woman not to touch a man! "I say, then, to the unmarried and to widows, it is good for them if they abide" (single!) "even as I. For I would that all men were even as I myself. Art thou loosed from a wife, then seek not a wife. He that is unmarried careth for the things of the Lord, how he may please the Lord: but he that is married careth for the things of the world how he may please his wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." Doubtless, then, if "he that giveth his daughter in marriage doeth well, he that giveth her not in marriage doeth better." Now who may not hence infer that Paul was in favour of *nuns* as well as *monks?* From these premises, can any one reasonably say that the Romanist depends less on the Bible for his holiness of virginity and the excellency of monkery than does the Pedobaptist for his infant initiation and dedication to the Lord? I trow not. So far, to say the least, methinks, the Bible plea for the sanctity and blessedness of celibacy and that of infant holiness, or infant baptism, are inferentially equal.

But our present business is with tradition. For this purpose, we have selected that prolific cause and fountain of Roman pollutions, the Monachism. We shall, therefore, give a few speci-

mens of the estimation in which it was held by the Ante-Nicene Fathers. To be understood by the least conversant with ecclesiastic history, in these brief allusions and quotations, I will state that the *Fathers*, so called by the Greek and Roman churches, are divided into three classes:—The *Apostolic* Fathers—viz. Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp. The *Ante-Nicene* Fathers, or those who were conspicuous at or before the Council of Nice, which sat two or three months at Nice, in Bythinia, A. D. 325. Socrates says that 318 Bishops met in this council. The present Nicene Creed is, indeed, but a development or expansion of the Council of Nice, made by 150 Bishops at the second general council, which, in 381, met at Constantinople.

The Ante-Nicene Fathers, so called, are the *beau ideal* of Protestant orthodoxy; and, hence, the names of Papias, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Cyril of Jerusalem, Hilary, Basil, the two Gregories, Nazianzen and Nyssen, Ambrose, Jerome, Augustin, Chrysostom, Cyril of Alexandria, and Theodoret, are conspicuous—not all, indeed, but a majority of them, *Ante-Nicene:* for there are in all *forty-two* Fathers, a majority of which were *Ante-Nicene*, while the others are called *Post-Nicene*. These, together with the five *Apostolic* Fathers, make out the entire *Fathers* of the Greek, Roman, and Protestant churches, amounting in all to *forty-seven*.

Now, in glancing at these, we shall summon a few of the most famous, both as fathers and as writers, to represent the whole patristic brotherhood, whose opinions give laws to the Catholic church in all matters of opinion, faith, and practice. Before hearing them depose, we shall quote a few passages from the most conspicuous and authoritative of them, declarative of the Catholic views of the monastic life.

But, as farther prefatory to these, we must allude to the Grecian fountain of errors, which, together with the Gnostic and Roman fountains, gradually corrupted the whole Christian church.

The Greeks had a temple dedicated to Hestia, who, as the tradition goes, when wooed by Neptune, laid her hand on the head of Jupiter and vowed perpetual virginity; for which he allotted to her a *throne* in the midst of every mansion, the *choicest portions of the sacrifices*, and *to be honoured in all the temples of the gods.*

The Roman Vesta, for whom was erected a splendid temple in Rome, was but a new version of the Grecian Hestia. On the altar of this splendid temple perpetually flamed a holy fire, tended by six priestesses. Hence, at an early period, arose in the Christian churches the idea of having in the cloister connected with them bands of females sworn to chastity and the Lord. These became the archetypes of all the sisterhoods in all the abbeys, convents, priories, nunneries, cloisters, in ancient and modern Christendom. The grand question which pioneered the way for the general admission into the church of these abominations, was, "*Satan has his devoted widows and his virgin priestesses, and should not Christ have his?*"

Concerning this much extolled institution, so canonized and glorified as the only path to the highest honours of Paradise, we have the opinion of almost all the early Greek and Roman Fathers. It is set forth in such terms as the following:—"The celestial or angelic excellence of virginity," cultivated by "the spouses of Christ," who, "in the celestial and apostolic practice of vowing virginity to the Lord," have arisen to the loftiest pinnacle in the temple as "Christ's jewels."

It would be disgusting rather than acceptable to most of our readers, to enter into the secrets of these holy vestal virgins, devoted to the church. Yet we must allude to the contaminations of sacerdotal virtue universally attendant on their existence, as expressed by their warmest advocates and apologists. Even Cyprian himself speaks of clerical paramours—of the *spiritual intercourse* of these father confessors with these immaculate angelic virgins, as to make the whole institution a public scandal, a disgrace to even Rome or Corinth in their most wanton days, and to make his nunneries or abbeys any thing but houses of prayer—the residence of virgin purity and piety.

These abuses, or rather legitimate fruits of the system, called forth many an excuse, and originated some singular expositions of Scripture: a sample of which we will give from Tertullian—"The command, 'Increase and multiply,' is abolished; yet, as I think, (contrary to the Gnostic opinion,) this command in the first instance, and now the removal of it, are from one and the same God; who then, and in that early seed-time of the human race, gave the reins to the marrying principle until the world should be replenished, and until he had prepared the elements of a new school of discipline. But now, in this conclusion of

the ages, he restrains what once he had let loose, and revokes what he had permitted. In a thousand instances, indulgence is granted at the beginning of things. So it is that a man plants a wood and allows it to grow, intending in due time to use the axe. The wood, then, is the old dispensation, which is done away by the gospel, in which the axe is laid at the root of the tree." So reasons the first man who, in any extant records of the church, first names infant baptism!! We shall next hear St. Cyprian, born A. D. 200.

So early as the age of St. Cyprian, Bishop of Carthage, born one hundred years after John the Apostle died, the notion of the divine virtue and excellency of celibacy had so generally prevailed in the church, that he complains, in no measured terms, of the abuses of it. "Concerning those," says he, "who, after having solemnly devoted themselves to continence, have been found cohabiting with men—(*detectae in eodem lecto pariter mansisse cum masculis*)—yet professing themselves inviolate, you have desired my advice. It is, then," replies the bishop, "by no means to be allowed that young women live with men. If, indeed, they have cordially dedicated themselves to Christ, let them modestly and chastely, and without subterfuge, hold to their purpose, and thus, constant and firm, look for the reward of virtue—*premium virginitatis*." So general was the idea of the angelic virtue of celibacy, that, in Cyprian's time, it had been so perverted by the priesthood as to call for Cyprian's denunciations against the clergy in such language as, "How shall the clergy be guides in the path of virtue and piety, if from them proceeds a contaminating warranty of vice. Thou hast, therefore, well done in withdrawing from the deacon and others *qui cum virginibus dormire consueverunt*."*

Clement of Alexandria, who rather preceded St. Cyprian as a writer, speaks in terms as bold as the Bishop of Carthage. But we prefer to quote a few words more from St. Cyprian, because Dr. Miller and Dr. Wall make much of his testimony as to the prevalence of infant baptism in his Carthaginian diocese. How monkery prospered under his dispensations, we may learn from his encomiums upon it. In addressing nuns, he says, "These are the flowers of the ecclesiastical plant—the grace and ornament of the heavenly grace—a gladsome produce—a work, whole

* Who are accustomed to sleep with virgins. *Ancient Chris.*, p. 114.

and incorrupt, of all honour and all praise—the image of God reflecting the sanctity of the Lord and the most illustrious portion of Christ's flocks. By these, [nuns,] and in these, is the noble fecundity of Mother Church recommended and made copiously to flourish; and just so much as this plentiful virginity swells its numbers, does the Mother herself augment her joys. It is to these, then, that I speak—it is these that I proceed to exhort—yet in affection rather than in the tones of authority." Farther, our good Archbishop Cyprian says, "The continence and pudicity proper to a nun do not consist merely in the inviolate perfection of the body: but, besides, the integrity of the body consists in the fair and modest attire and ornament of the person." After this quotation, Mr. Taylor exclaims, and we exclaim with him, "Here is excellent Quakerism as well as Popery, and both sixteen hundred years old." Modesty forbids us from quoting Cyprian in what he says farther of this "plentiful virginity," when reproving them for their shameful pranks at the public baths. He asks, "What have virgins of the church to do at promiscuous baths—to violate the commonest dictates of feminine modesty?! With your robes, your personal honour and reserve are cast off." According to Mr. Taylor, modern Popery is quite a reform upon "*ancient Christianity*," or the Christianity contemporary with the origin of infant baptism.

If I might quote St. Bernard here, though not of the fathers of the church, but as one who had more personal authority and popularity than any one man that ever lived since the Council of Nice—to whom popes and their vassals gave equal reverence—of whom Luther said, "If ever there has been a pious monk who feared God, it was St. Bernard, whom I hold," said the reformer, "in much higher esteem than all other monks and priests throughout the globe."

Of virginity, which he calls *chastity*, he says, "What so fair as this chastity, which makes of a man an angel! An angel and a churchman differ, indeed, as to purity, but not as to virtue—for, although the purity of the angel be the happier of the two, that of the man must be admitted to be the more energetic." "Who, then," continues he, "would scruple to call the life of the Coelebs a celestial and angelic life! or what will all the elect be at the resurrection which *ye* are not even now, as the angels of God in heaven, who abstain from matrimonial con-

nections." "You grasp, my beloved brethren, the pearl of great price, ye grasp that sanctity which renders you like to the saints in glory, and the home servants of God, as saith the Scriptures, incorruptness places us next to God; not by your own merits are you what you are, but by the grace of God; and, as chastity and sanctity, I may call you TERRESTRIAL ANGELS."

It would be easy for me to fill many pages from Tertullian and Cyprian to the same effect. They are, indeed, followed in their views by almost all the ancient church. Isidore says, "As high as the heavens are above the earth, and as far as the soul excels the body, so does the state of virginity surpass that of matrimony." That these were not novelties or innovations, even in the times of Tertullian and Cyprian, may be inferred from a passage in Justin Martyr's Second Apology. His words are, "Many men as well as women who, having followed the Christian institution from their earliest years, have remained to an advanced age—sixty or seventy years incorrupt—*diaphoroi diamenousai*—unmarried or inviolate." Nay, we find in the Epistles of Ignatius to Polycarp, contemporaries, if not converts, of John the Apostle, indications of the germ of this opinion or theory of asceticism. His words are, "If any one be able to abide in purity, (celibacy,) in honour of the Lord's flesh, let him do so without boasting. If he boasts, he is lost; or, if he consider himself, on that account, more than the bishop, he perishes."

The early attempts to fabricate tales of the perpetual virginity of Mary, the mother of Jesus, owe their origin to the same spirit of error. They will have her still the *Virgin Mary*, though the wife of Joseph, after she had brought forth her *first* born son. Could Jesus have been her *first* born, if she had never had a *second* child? Or could it be said that he knew her not, *until she had brought forth her first* born son, if he had never known her? But there is nothing can stand erect, however strong and clear, before the spirit of fraud or fiction.

It is alleged that Ignatius is the first that called the nuns "*the espoused of Christ*," and "*Christ's jewels*." But this is a matter of little moment, inasmuch as at a very early period a new nomenclature was introduced. We hear Tertullian asking with indignation, "Shall one who has contracted a second marriage baptize?" "Or, shall such a one make the *eucharistic*

oblation?" But before this style and terminology, we have the Gnostics, the Nicolaitans, the Essenes, the Ebionites, and the Cabalistic Jews foisting into the Christian vocabulary an impure speech, from which it has never been expurgated. In view of this fact, and the history of the first century of Christianity, I concur with Isaac Taylor, author of "Spiritual Despotism," and the "Natural History of Enthusiasm," &c. &c., in the following opinions:—"The opinion that has forced itself upon my own mind is to this effect; that the period, dating its commencement from the death of the last of the Apostles or apostolic men, was altogether as little deserving to be selected and proposed *as a pattern* as any one of the first five of church history; it had, indeed, its single points of excellence, and of a high order; but by no means shown in those consistent and exemplary qualities which should entitle it to the honour of being considered as a model to after ages." "THE GROSSEST ERRORS OF THEORY AND PRACTICE ARE TO BE TRACED TO THEIR ORIGIN IN THE FIRST CENTURY."

Of course, we should not wonder to see such men as Ambrose, Basil, Gregory Nyssen, Chrysostom, Jerome, and Augustine, endorsing for celibacy, monkery, and the whole ascetic system, as set forth in the writings of Tertullian, Cyprian, and their predecessors. We can endorse the great Basil affirming that "Virginity is that which makes man resemble the incorruptible God;" and I can believe J. Taylor in affirming, "that an unreserved translation of Basil, one of the best of the fathers, could it be tolerated, would astound the Christian world." And what shall we say of Chrysostom, addressing a nun, saying that, "like cherubim and seraphim, she and her order constituted not the attendants of the Eternal King, but his very chariot." And, again, "gold hath, indeed, by nature its splendour; but when saturate with fire, how admirable, nay, even fearful it is! And thus, when a soul such as this occupies the body, not only shall the spectacle be wondered at by men, but by angels." Glory, honour, and immortality to the nuns!!

To complete the picture of ancient (but not Apostolic) Christianity, to which Dr. Wall and Dr. Miller trace up infant baptism in the argument now under consideration, I feel disposed to introduce St. Athanasius himself, "*the chief of the first three*" in the esteem of them that worship antiquity. But I have space only to say of him what is equally true, and truly said by Mr.

Taylor, of his contemporaries—Gregory of Nyssa, his brother Basil, and Ambrose—in the following interrogatories:—

1st. "Aside from the mere ecclesiastical question of the pretensions of the Bishop of Rome, can any broad and intelligible distinction be established between Gregory Nyssen and the Popery of the tenth century?"

2d. "Can any important distinction be made good between this Gregory and his contemporaries, Basil, Athanasius, and Ambrose?"

3d. "And this question I would humbly and seriously address to men fearing God, (*and completely informed,*) whether EACH ARTICLE of Paul's explicit prediction of the coming apostasy, does not find its pointed and complete fulfilment in the system which this writer's works imbody?"

And of Jerome—Jerome, the author of the Vulgate—the more learned and intelligent Jerome, the same author says, "Jerome must take his place among the *foremost promoters of the false principles of the Nicene church system*"—of Popery in its worst form.

I prefer interposing between myself and a portion of the reading public, the learned, the evangelical, the popular, and eloquent author of "Spiritual Despotism," "Saturday Evening," "Ancient Christianity," and other interesting and instructive treatises; because he cannot be suspected of any squinting to what some might call our own peculiarities on the proper scriptural evangelical subject of Christian baptism.

No one, however, in England or in America, in the present century, nor in any century since Luther fulminated against the Lion of Popery, has given a more complete and decisive blow to English and Scottish pedobaptism and pedorantism, so far as any appeal or reference to human tradition, ecclesiastic history, or patristic authority, however nearly approximating the apostolic age, the days of Saint John, Saint Peter, or Saint Paul, than this same Mr. Isaac Taylor, in his treatise, from which I have drawn so freely in this essay.

Courteous reader, ask no more how could the custom of baptizing infants, or unbelieving boys, so soon and so generally appear in the ages immediately succeeding the Apostles. This, however, is not the fact, as is too often assumed, and as we may hereafter show; but admitting, for the sake of argument, that it is named by Tertullian at the close of the second or at the

commencement of the third century, what of it, since then, or long before that time, also appeared monkery, asceticism, the omnipotence of virginity, and the embryo blossoms of all the abominations of Popery?—! Errors universally reprobated by all Protestants, which Papistical writers advocate, and without which Popery would immediately die, are still more ancient, more venerable, more universal than infant affusion or infant immersion, and advocated by *all* and *by more than all the ancient writers* that are quoted in proof of the antiquity, universality, or of the importance of infant ablution.

Let no one ask, How could infant baptism be so early introduced and spread so fast or so far, unless originally of apostolic authority, because of his own inability to answer the question. *Is he a Protestant?* Let him, then, rather ask, How a virgin priesthood, refusing to ordain the husband of one wife, could so early have been imagined, much less enacted in the face of him who said, "Let him be the husband of one wife—ruling his own children well," &c. Is he a Protestant? Then let him ask, How could they so early refuse the cup to the laity, in the face of the oracle of Christ—saying, "Drink you all of it." Is he a Protestant? Let him then explain how could they have converted Mary, the mother of Jesus, into a virgin, and christened her the immaculate holy Mary. And although Jesus repudiated her having any peculiar power with him, *because she was his fleshly mother*, making all the faithful women severally his mother or his sister, as the case might be, how can they invoke her name ten times for once they invoke that of her Son, and then always to intercede for them with her Son, as possessing still fleshly maternal authority with him! Is he a Protestant? Let him show how auricular confession, transubstantiation, invocation of the saints, prayers for the dead, purgatory, and penance began, before he perplexes himself or any one else upon the question, How originated infant ablution?

Dr. Miller's tenth argument in favour of infant baptism, as reported from his own book in our last essay, is—"Finally, *the history of the Christian church from the apostolic age* furnishes an argument of irresistible force in favour of the Divine authority of infant baptism." From the documentary evidence we have furnished from the history of the Christian church, may we not now ask, not only the reader of Dr. Miller's book, but Dr. Miller himself, *Whether Leo X. or Pius IX., both old bachelors, might*

not, with equal show of reason and evidence, have said. "Finally, the history of the church from the apostolic age furnishes an argument of irresistible force in favour of the divine authority of sacerdotal celibacy, of the sanctity of virginity, and the sublime excellency of a monastic life."

Dr. Miller's logic is evidently at fault here, as in some other points. His witnesses prove too much for him; and would, if he dare listen to them to the end of their testimony, compel him to become the advocate of an unmarried ministry, and of the paramount purity of monks, and friars, and vestal nuns. He has as venerable, as learned, and as numerous a host of ecclesiastic fathers, confessors, and historians in favour of clerical celibacy as in favour of infant baptism,—nay, I will strongly affirm, a much more numerous and powerful host in favour of the heaven-subduing grace of pure virginity, sanctified at the altar of the church, than he or any other man on this continent can adduce in favour of infant affusion or infant baptism.

If, then, the number or reputation of the authorities, according to Dr. Miller, renders the argument from church history "*irresistible*" as respects the divine authority of infant baptism; the argument from church history must be equally *irresistible* in favour of monkery and an unmarried priesthood: for we have all the *same* authorities, and a few more of as high, if not of a still higher reputation than they, in favour of the most baseless, most unreasonable, most desolating tenet of Popery—the heaven-subduing potency of perpetual bachelorship or celibacy, and its indispensability to the efficacious administration of ecclesiastical institutions, and to the virtue of prayers, penances, and intercessions.

CHAPTER IV.

REVIEW OF PROFESSOR MILLER OF PRINCETON; DR. WALL, VICAR OF SHOREM, IN KENT, AND OTHERS.

HAVING already given a fair, and, I think, ample specimen of the value of the testimony of those "Fathers" mainly relied on by the most learned and influential of the advocates of infant baptism, I intend to occupy not many more pages on the argument drawn from tradition, oral or written. We must logically and morally discriminate between the testimony of the Greek and Roman Fathers concerning facts and events extant or transpiring in their own times, and their own opinions touching those facts and events. It is as much a fact that a certain opinion was entertained or propagated by a Tertullian, an Origen, or a Cyprian, as that such men lived in the third century. It may also be a fact that they entertained such an opinion, or that they did not; but neither the fact of their entertaining or not entertaining any given opinion is any proof to us or to their contemporaries of the truth or the falsehood of such an opinion.

The fact that *infant communion* was as common as infant baptism in the "*ancient church*," and that it was plead for by such men as Photius, Cyprian, Augustine, &c., should be, methinks, a sufficient reproof to all *Protestants*, at least, for their implicit admission of the testimony of certain Greek Fathers as to the existence of an opinion in favour of infant baptism, or of the fact that some infants had been baptized in the third century. And certainly there is still more incongruity in administering the elements commemorative of the Saviour's sacrificial death to an unconscious, unthinking babe, than in either sprinkling water upon its face, or in immersing it in water into the name of the Father, the Son, and the Holy Spirit. Still, in defiance of all reason, propriety, and the total absence of all scriptural authority, the whole Greek church and the whole Roman church admit infants to the eucharist; or, as some semi-protestants call it, the *sacrament* of the supper. If, then, Dr. Wall and Dr. Miller—if Episcopalians, Presbyterians, and all Pedobaptists receive as authorities ancient opinions, or the testimony of Greek and Roman Fathers as to the existence of opinions

and practices in their times, in evidence of the Divine and apostolic authority of infant baptism, why repudiate their own witnesses when they equally depose in favour of infant communion? Why administer the one "sacrament" to babes, and withhold from them the other "sacrament," having as good authority for the one as for the other? Nay, better for infant communion than for infant baptism—because infants ate the passover, which they say was the prototype and precedent of the supper.

But as they are bold, we must be bold also. We affirm, and I know that our opponents dare not deny it, that not one of the five "Apostolic Fathers"—Barnabas, Clement of Rome, Hermas, Ignatius, or Polycarp—either name or allude to infant baptism, or say any thing that would imply it; but, on the contrary, say that which implies believer baptism, and believer baptism only. Neither do the oldest of the Greek Fathers—Papias, Dionysius of Corinth, Tatian, Melito, Irenæus, Theophilus, or Clement of Alexandria, name it. Nor, indeed, does Justin Martyr indicate the existence of the rite in his time. He is, however, the first of Dr. Wall's cloud of historic witnesses of the opinions on the subject. Certain it is, that Justin Martyr does not once name infant baptism. On the contrary, his history of Christianity in the second century forbids the assumption. His words are—(I have the Greek before me, but will give Dr. Wall's own version of them)—"Those who are persuaded and do believe those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God, with fasting, the forgiveness of their former sins; and we also pray and fast together with them.* Then we bring them to some place where there is water,† and they are *regenerated* by the same way of *regeneration* by which we were *regenerated;* for they are washed with water in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit. For Christ says, unless you be regenerated you cannot enter into the kingdom of heaven: and everybody knows it is impossible for those that are once generated, or born, to enter again into their mother's womb."—"The washing is called *the enlightening,*" &c. Dr. Wall argues from this passage that the ancient church regarded baptism as regeneration, and as com-

* Very like the actions of infants.

† We are more courteous than Justin Martyr's Christians. We bring the water to the infants, but they carried the infants to the water!

monly called it '*regeneration*' as the Episcopalians call it '*christening.*' But, waiving all criticism on the propriety of this language, we only ask, How does all this prove infant baptism? Does not the whole passage cited clearly intimate that the subjects of Justin Martyr's baptism were believers, and had agreed to live according to Christ's will, before they took them to the water?*

But the advocates of infant baptism will concede this, and flee to another passage from the same author as directly favouring their theory. They quote a few words from Justin's First Apology. The passage already read is from his Second Apology. We shall hear that portion from his First Apology:—"Several persons among us, of sixty and seventy years old, of both sexes, who were discipled (or made disciples) to Christ in or from their childhood, do continue uncorrupted (or virgins)." "From childhood"—not from infancy. In the original Greek of Justin it is *ek paidoon*, which indicates from ten to fifteen, rather than from eight days to two years. There is not, then, any authority whatever for assuming Justin Martyr as a witness in favour of infant baptism. It cannot be logically or philologically deduced from any thing I have ever seen quoted from him.

Unless, then, we assume that to be *regenerated* means neither more nor less than to be *baptized*, there is no Greek Father, no Apostolic Father, no ecclesiastic writer, who so much as names baptism in connection with infants before the third century. Nor, indeed, do they ever speak of regenerated *infants*. The Greeks have four words for children. They have *brephos*, a babe; *paidion*, a little child; *teknion*, a little child figuratively; and *pais*, a youth, a stripling, any one under age. Now it happens that neither Dr. Wall nor Dr. Miller, nor any of those special pleaders for infant baptism, seem to know, and certainly do not make known to others, the fact which I have now stated: nay, they assume, without the shadow of proof, that *pais* must mean, in the New Testament, or in the style of the Greek Fathers, an *infant*: that is, a *brephos*, or babe: and this, too, in the face of the fact that we have these four words frequently in the New Testament Greek, and wherever we find a literal *babe* or infant in the New Testament, we find *brephos* in the original; and wherever literal *little children* are spoken of, we have in no case *pais*, but always *paidion* or *teknion*.

* Wall's History of Infant Baptism, vol. i., pp. 67, 70. Oxford edition, 1836.

With regard to *pais*, the word used by Justin Martyr, in his Second Apology, on which Dr. Wall and others so much rely, it is applied to persons of from *twelve* to *thirty* years of age in the New Testament. Jesus, at the age of twelve, and after he had risen from the dead, is called *pais*. Acts iv. 27. Eutychus, a *young man*, mentioned Acts xx. 12. is represented by the word *pais*. So of others from twelve to twenty years old.

Of the Greek Fathers of this era we have none other quoted by Dr. Wall or Dr. Miller. Tertullian is the first of the Latin writers who early in the third century mentions infant baptism. He does, indeed, name it: but I have long since said, and no one has as yet presumed to refute it, that he opposes it as an innovation. Dr. Miller says—"Tertullian, about two hundred years after the birth of Christ, is the first man of whom we read in ecclesiastical history, as speaking a word against infant baptism." Well, uncandid as this is, we must request our readers to remember that Dr. Miller says Tertullian *spoke against it*. But he says he is the *first man* that spoke against it. And who, we might ask, was the first person that spoke for it? Any one before Tertullian? If any one, his name has not reached us! But what is the professor's solution of this case? Why did Tertullian speak against it? Hear him:—"Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins."* And who of his predecessors or contemporaries did not teach the same "superstitious idea?" Who did not also, according to Dr. Wall, adopt a still more superstitious idea, that *baptism* and *regeneration* were convertible terms—perfect and complete equivalents?—and that there was not one writer during the first four centuries that understood baptism as any thing else but regeneration!! And did not all of them, as well as Tertullian, teach "that sins committed after baptism were peculiarly dangerous?" These are Pedobaptist assertions—not ours.

Tertullian's views may be gathered from the extracts found in Wall's history of infant baptism. "They who administer baptism," says Tertullian, "are to know that it must not be given rashly." "'Give to every one that asketh thee,' has its proper subject, and relates to almsgiving; but that command is rather here to be considered; 'Give not that which is holy to

* Miller on Baptism, page 32.

dogs, neither cast your pearls before swine;' and that, 'Lay hands suddenly on no man, neither be partakers of other men's sins.' Therefore according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the god-fathers should be brought into danger? because they may either fail of their promises by death, or they may be mistaken by a child's proving of wicked disposition. Our Lord says, indeed, '*Do not forbid them to come to me;*' therefore, *let them come when they are grown up—let them come when they understand.* When they are instructed whither it is that they come, let them be made Christians, when they can know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly!! Let them know how to desire this salvation, that you may appear to have given it to one that asketh." I wonder not that any one who calmly and dispassionately reads even so much as we have quoted from Tertullian's writings, and more especially if he have patience to read so much of them as is found in Du Pin, or even Dr. Wall, should conclude with Richard Baxter, saying, "Yet again will I confess that the words of Tertullian and of Nazianzen show that *it was a long time before all were agreed of the very time, or of the necessity of baptizing infants before any use of reason, in case they were to live to maturity.*"

Can any one think—I mean any one free from prejudice—that had infant baptism been an apostolic institution preached from the beginning, any men of learning in the age of Tertullian would have so written about it as here reported by his friends and the friends of that institution? We cheerfully admit the probability that infant immersion, god-fathers, infant communion, monkery, &c. &c. commenced about the times of Tertullian and St. Cyprian, in the first half of the third century. This will, however, appear still more evident from the decision of the Council of Carthage, composed of sixty-six bishops, which met Anno Domini 253, to deliberate on certain queries referred to it by Bishop Fidus; one of which was,—"*Whether an infant, before it was eight days old, might be baptized, if need required?*"

We shall give a few extracts from this celebrated response of the Council to the query sent up to Carthage by Bishop

Fidus:—"We read your letter, most dear brother, in which you write of one rector or priest, &c. But as to the case of infants: whereas you judge that they must not be baptized within two or three days after they are born; and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born; we were all in the assembly of the contrary opinion. We have judged that the grace and mercy of God are to be denied to no person that is born. For whereas our Lord in the gospel says, 'The Son of Man came not to destroy men's souls, or lives; but to save them:' as far as lies in us, no soul, if possible, is to be lost. For what is there deficient in him who has been once formed in the womb by the hands of God?"—"All things that are made by God are perfect by the work and power of God their Maker. The Scripture gives us to understand the equality of the divine gift on all, whether infants or grown persons. Elisha, in his prayer to God, stretched himself on the infant son of the Shunamite woman who lay dead, in such a manner that his head, and face, and limbs, and feet were applied to the head, face, limbs, and feet of the child;* which, if it be understood according to the quality of our body and nature, the infant could not hold measure with the full-grown man, nor its limbs fit and reach to his great ones. But in that place a spiritual equality, and such as is in the esteem of God, is intimated to us; by which persons that are once made by God are alike and equal."

The remainder of this letter is as weak and childish as the specimen before us, and concludes with these words:—"It is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all. To infants our help and the divine mercy are rather to be granted, because, by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."

Such was the wisdom, and learning, and good sense of the African council of *sixty-six Bishops*, who decreed that infants should be baptized as soon as born; and that, too, in A. D. 253. From such a council who could expect a more sage conclusion or a higher authority than that of Elisha *stretching* himself down to the dimensions of an infant! High authority, indeed, and is

* Strange stretching, this! We would rather say, contracting himself.

only surpassed by the following passage, which, so far as argument is concerned, embraces the remainder of the letter:—"If the greatest offenders, and they that have grievously sinned against God before, have, when they afterward come to believe, forgiveness of their sins; and no person is kept off from baptism and the grave; how much less reason is there to refuse an infant, who, being newly born, has no sin, save that, being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened; who comes for this reason more easily to receive forgiveness of sins, because they are not his own, but others' sins that are forgiven him." Such the philosophy, the reason, and the authority of the Council of Carthage, and such the character of the third century and its bishops! An age and a people peculiarly qualified to introduce and ordain infant baptism.

We will not weary our readers with any more such extracts from the men who afterwards plead for infant baptism. Nor do we at all deem it essential to trace the history of infant baptism or that of infant communion, of godfathers, and all the other appendages of this human tradition. We concede, without a demur, that, in the Greek and the Roman church, whether in Africa, Asia, or Europe, infant baptism, with its kindred accompaniments of sponsors, the salt, the spittle, and the oil; together with monachism, with all its forms; and virginity, with all its potency on earth and in heaven, not only existed, but in triumph reigned for more than twelve hundred years. Infant baptism, with its other accompaniments, has been gradually losing its power over the human mind; and, in every conflict with those who repudiate it as a papal tradition, it has uniformly fallen in public favour, and is ever making unsuccessful aggressions upon those who seek to find for it either precept or example in all the written records of Prophets and Apostles.

Still, in every century from the times of Tertullian till now, there have been many witnesses for the Apostolic baptism. A host of learned and pious men have in all ages stood up as remonstrants against the pretensions of those who sought for infant baptism any other warrant than the doctrines and commandments of men. A few notices of those distinguished men who, in word and deed, testified against it, are all that we have room for in these essays.

Of distinguished men in the *third century*, the celebrated Bax-

ter says, that "Tertullian, Origen, and Cyprian, who lived in the second and third centuries, do affirm that in the primitive times none were baptized but such as engaged themselves to obey him." Saint's Rest, 1st. ed., chap. 8.

Fourth Century.—Jerome says, "The Lord commanded his Apostles that they should *first* instruct and teach all nations, and *afterwards* should baptize them that were instructed in the mysteries of the faith; for it cannot be that the body should receive the *ordinance* of baptism before the soul has received the true faith." Jerome's Comment on Matt. xxvii. 19, 20. Athanasius, in his third sermon against the Arians, says, "Our Saviour hath not simply commanded to baptize: but first said *teach*, then baptize; because true faith proceeds from teaching, and baptism rightly follows faith." See Merningus, part 2, p. 370.

"Epiphanius, Bishop of Cyprus, was baptized upon a profession of his faith, and did afterwards assert for doctrine that none ought to be baptized but such." See Metaphrastes, l. 1, chap. 30; and Mern. p. 336, as quoted by Junius.

During this century, there were sundry councils and synods. The Council of Laodicea, of Neocesarea, and the synods of this time agreed in this, that "whosoever were to be baptized should give in their names, and then, after due examination, should be baptized. And not only great men, and even princes, converted from paganism, were baptized; but even the sons and daughters of believing parents were baptized when arrived at adult years." A clear proof that infant baptism had not yet become general; for the children of believing parents would certainly have been baptized, had any infants in ordinary cases been baptized. Amongst the vast numbers of the children of believers that were baptized in adult years, during this century, we shall mention a few men of renown. Basil the Great, son of a Christian bishop, was baptized in the Jordan, when advanced in years. Gregory, son of Gregory Bishop of Nazianzen, was baptized at the age of twenty. Constantine the Great, a Briton born, and King of England, son of Helena, a zealous Christian, was well advanced in years before he was baptized. During his reign, most of his British troops were Christians, A. D. 320. Ambrose refused to be baptized till he was chosen Bishop of Milan. Chrysostom was born of believing parents, and was educated by Miletus, a bishop; yet he was not baptized till the age of twenty-one. Hugo Grotius, while saying this of Chry-

sostom, adds, "Many of the Greeks, in every age, to this day, keep the custom of deferring the baptism of their little ones till they make a profession of their faith." Erastus testifies that "Jerome was born in the city of Shydon, of Christian parents; was brought up in the Christian religion, and was baptized in the thirtieth year of his age." "Austin, the son of the gracious Monica, being instructed in the faith, was not baptized till thirty." See Osiander's Book, cent. 4, l. 3, p. 371–380; also Nauclerus, A. D. 391. Historia Tripartita tells us, that "Theodosius, the emperor, was born in Spain, and his parents were both Christians; that he was instructed in the Christian faith; and, falling sick at Thessalonica, he was baptized by Achalis." See Dr. Taylor, lib. Proph. p. 239.

I cannot close the testimonies of the fourth century better than by presenting to the reader the words of Dr. Barlow, Doctor of the Chair at Oxford—a man eminent for learning. On reviewing the records of antiquity and the arguments of his Pedobaptist friends, in a letter to a friend, he says, "I do believe and know that there is neither precept nor example for infant baptism, nor any just evidence for it for above 205 years after Christ; that Tertullian condemns it as an unwarrantable practice. I have read what my learned friends, Dr. Hammond and Mr. Baxter, and others, say in the defence of it; and I confess I wonder not a *little* that men of such great parts should say so much to so little purpose; *for I have not as yet seen any thing like an argument for it.*" Thus far Doctor Barlow, Jun. 69.

Fifth Century.—In this age, there were many public advocates of the true baptism. Chrysostom, whose baptism we mentioned in the last century, in the fifth century publicly taught that "the time of grace (or when a man obtained grace) or conversion, was the only fit time for baptism, which," says he, "was the season in which the three thousand in Acts ii., and others afterwards, were baptized." See Magd. cent. 5, p. 368.

Faustus Regiensis, a bishop in France, taught in this age, that "*the will and desire* of the party that comes to be baptized are necessary."

Evegrius says, that "they who have been instructed in the word of God were the proper subjects of baptism." See Merningus, p. 421–425.

Sixth Century.—Gregory says, "In baptism the elect receive

the gift of the Spirit, whereby also their spirits or understandings are enlightened in the Scriptures, and that by faith in the death of Christ, by baptism, their sins are forgiven." "In this century, the Council of Agather decreed, that the articles of faith be *first* preached to the persons to be baptized, before they are baptized." Vicecome's History, p. 482.

Seventh Century.—In this age, the Bracarens Council, in Spain, decreed, that "no adult persons but such as had been well instructed and *examined*, should be baptized." "The Council of Toletanus express the same import: and we find that Paulinus baptized in the River Trent, in England, a great number of men and women." See Bead. l. 2. chap. 16, cent. 7, p. 145. "In Egypt, in this century, the Christians departed from the faith of the church of Rome, placing it upon the Apostolic foundation, that the person should *first believe* before he is baptized." Vice. l. 9, chap. 3.

Eighth Century.—Bede, who lived in this century, page 220, says, "Men are first to be instructed in the knowledge of the truth, then to be baptized as Christ has taught; because that, without faith, it is impossible to please God." The learned Haime, on Matt. xxviii. 19. says, "In these words is set down the rule how to baptize—that is, that teaching should go before baptism; that Christ says, Teach all nations, then baptize: for he that is to be baptized must first be instructed to believe what he in baptism shall receive. In this century, the Council of Paris and that of Laodicea decreed that those who are to be baptized ought first to be instructed in the faith and make a confession of it."

Ninth Century.—Rabanus, chapter iv., says that "the catechism, which is the doctrine of faith, must go before baptism; to the intent that he who is baptized may first learn the mysteries of faith; and," continues he, "the Lord Jesus anointed the eyes of him that was born blind, with clay made of spittle, before he sent him to the waters of Siloam, to signify that he that is to be baptized must first see, or be instructed in the faith concerning the incarnation of Christ. When he that is instructed doth believe, then he is to be admitted to baptism, that he might know whom he afterwards ought and, in duty, is bound to serve."

Albinus says, "Three things are visible in baptism—the body, the water, and the administrator; and three things invisible—

the soul, *faith*, and the Spirit of God, which are all joined by the word of God." P. 220.

Rabanus likewise observes, that "The adults were first to be instructed in the faith, and duly examined before they were baptized; and that as Noah and his family were saved by *water* and the ark, so the faithful are saved by Christ and baptism." P. 144.

Tenth Century.—In this age, Smaragdo, on Matt. xxviii. 19, observes, "Men are to be taught in the faith, then after to be baptized therein; for it is not enough that the body be baptized, but that the soul, by faith, *first* receive the truth thereof." P. 187.

Eleventh Century.—Anselm says that, "Believers are baptized into the death of Christ, that they, believing his death and conforming thereto, may, as dying with him, live also with him." P. 169. Again, says he. "Christian baptism is the washing of water into the word of life. Take away either the water or the word, baptism ceaseth." P. 116. "In this century, the Waldenses and Albigenses loudly asserted and extensively practised believer baptism." Twisk, Chron. l. 11, A. D. 1100, p. 423. "Peter Bruise, a learned author in Toulouse, France, and his numerous followers, were zealous asserters and practisers of baptism after faith and repentance." Dutch Mar. chap. 11.

Twelfth Century.—Alburtus Magnus says. "The laver of baptism is not proper but to the illuminated and called, who can draw virtue from the death of Christ." Page 413. Thomas Aquinas says that "in baptism God works inwardly, as he dispenseth the ordinance outwardly: there is not only a consecration of the soul to God, but the body: because the whole man, by baptism, is dedicated to God: for by baptism we die to the life of sin, and begin to live a new life of grace." P. 424. "In this century there was a great spread of those who practised believer's baptism." Twisk, Chron. l. 13, pp. 528, 529.

Thirteenth Century.—In this century, Jacob Merningus says that "he had in his hand, in the German tongue, a Confession of the Faith of the Baptists, called Waldenses, which asserts that in the beginning of Christianity there was no such thing as baptizing infants, and that their forefathers practised no such thing, as Johannes Bohemius writes in his second book; and Merningus' History of Baptism, part 2d, page 736." Moreover,

it is observed by many, that "this faith and practice made a prodigious spread through Poland, Lombardy, Germany, and Holland." Montanus, p. 86. Merningus, p. 737.

Fourteenth Century.—In addition to the evidence cited above, which also bears upon this century, as, indeed, the documents presented with respect to any century always have an important bearing upon that immediately succeeding, we find that "Carlos, Bishop of Meyland, did exhort the ministers under his charge that they should first teach *the faith*; and that *only* upon a confession of faith and a good conversation they should administer baptism." Merning. p. 740. The confession of the Thabotites, in the year 1431, confirms that in this century there were many Baptists, especially in Bohemia. They say, "We do from our hearts acknowledge that the ordinance of baptism is washing, which is performed with water, which, according to Christ's words, doth hold out (i. e. in a figure) the washing of the soul from sin according to Christ's command." Matt. xxviii. 19. Merning. p. 743.

Fifteenth Century.—In this century the Baptists spread amazingly. Mern. p. 772. Twisk says, in his Chronology, page 930, that in the year 157, "the Waldenses, who were Baptists, were much spread in Hungary." That these Waldenses were Baptists, Montanus, Impress 2d, says that "the Waldenses, in the public declarations of their faith to the French king, A. D. 1521, assert in the strongest terms the baptizing of believers, and deny that of infants." Balthazer Lydia testifies that "at this time there were several churches in Thessalonica, in Greece, supposed to have continued successively from the Apostles' time, agreeing with the faith of the Waldenses." See B. L. Treatise 3, of the Waldenses. "Two persons were sent from the churches in Thessalonica to find some of the same faith with themselves; and coming into Switzerland, they were taken prisoners and put into the castle of Passaw, who declared to many that they had in their care (at Thessalonica) the original of Paul's epistles, which he sent to them." Mern. page 739.

Sixteenth Century.—It is scarcely necessary to continue the history farther down than this century, as almost every person knows that there were myriads of advocates for believer baptism in this century. I shall, however, mention one distinguished advocate of this cause, who flourished in this century. Jacob de Roor, a prisoner in Bruges, in Flanders, steadfastly owned

and maintained as follows, viz. "That the baptism which the Apostles taught and practised must *needs be* after believing, because it is for the *burying* of sin, the *bath* or evidence of regeneration, the covenant of a Christian's life, the putting on the body of Christ, and planting into the true olive-tree Christ Jesus, and for the right entrance into the spiritual ark, whereof Christ Jesus is the builder."

From the preceding documents, a mere sample of what may be gleaned from the pages of ecclesiastical history, the observant reader will readily see how much credit is due to the Princeton professor as a lecturer on ecclesiastical history, when he says, "It is an *undoubted fact* that the people known in ecclesiastical history under the name of 'Anabaptists,' who arose in Germany in the year 1552, were the very first body of people in the whole Christian world who rejected the baptism of infants on the principles now adopted by the Anti-Pedobaptist body." (Page 32.) Unless there be some premeditated oracular ambiguity in this expression, which it would be uncharitable to suppose, one could not easily make an assertion more unjustifiable or insupportable, as the documents I have given fully show, and to which many more might be added.

I have drawn upon my labours and researches some twenty-seven years ago for the above items, which, with much toil and more leisure than I can now command, I collected from reliable sources, for a tract of some 70 pages, titled "Strictures on Three Letters respecting the Debate at Mount Pleasant, published in the Presbyterian Magazine: Philadelphia, 1821:—by Rev. Dr. Samuel Ralston, D.D." These Strictures, although before that Rev. Doctor and others of his party now for more than a quarter of a century, have never been responded to, so far as I have learned; and the facts and documents here furnished stand as yet uncontradicted by the Pedobaptist world.

CHAPTER V.

REVIEW OF PROFESSOR MILLER OF PRINCETON; DR. WALL, VICAR OF SHOREM IN KENT, AND OTHERS.

It is presumed that quite enough has been said on the main pillars of infant baptism—its antiquity and generality. On the same foundation stand five of the seven sacraments of Roman Catholicism, together with a bachelor priesthood, and the paramount virtues and powers of celibacy and the monastic life. We have also shown, I hope, to the entire satisfaction of every honest mind—of every inquirer after truth—that there has always been, even in the most degenerate days, a valiant band of saints and martyrs bearing testimony against these encroachments of "THE MAN OF SIN" upon the institutions of the Lawgiver and King of the Christian people. From all of which documentary argument and proof, we learn how little credit is due to those most reputable "Doctors of modern Divinity" who endeavour to produce the impression that the "German Anabaptists" of the 16th century were the first people in the world that either opposed infant baptism, or assumed the ground on which the present Immersionists, commonly called Baptists, raise their banners and collect a community for the Lord.

Still, that no point in this controversy may be wholly overlooked or disparaged through apparent ignorance or neglect, I think it expedient to say a few words upon the ancient, though not primitive, institution of the CATECHUMENS. By the *catechumens* we mean those children admitted into the schools of the ancient church for the purpose of being prepared to make an intelligent profession of Christianity. That all our readers may have an impartial history of them, I quote the whole article concerning them from Buck's Theological Dictionary, which I find generally quoted in Dictionaries and Encyclopedias of more modern date:—

"CATECHUMENS, the lowest order of Christians in the primitive church. They had some title to the common name of Christians, being a degree above pagans and heretics, though not consummated by baptism. They were admitted to the state of catechumens by the imposition of hands and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what

age those of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there were no general rules fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves. There were four orders or degrees of catechumens. The first were those instructed privately without the church, and kept at a distance, for some time, from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *candidates*, so called for their being admitted to hear sermons and the Scriptures read in the church, but were not allowed to partake of the prayers. The third sort of catechumens were the *genuflectentes*, so called because they received imposition of hands kneeling. The fourth order was the *competentes et electi*; denoting the immediate candidates for baptism, or such as were appointed to be baptized the next approaching festival; before which, strict examination was made into their proficiency, under the several stages of catechetical exercises.

"After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before baptism they went veiled; and it was customary to touch their ears, saying, *Ephphatha*.—i. e., Be opened; as also to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to signify to the catechumens their condition both before and after their admission into the Christian church."

If, then, infant baptism had been the custom of the primitive church, I ask these hoary doctors of modern divinity, how could it have happened that schools were so early, even in their "ancient church," established for preparing children for baptism by inducting them into the knowledge of the facts, precepts, and promises of Christianity? Can any one of these defenders of the high antiquity of infant baptism give a good reason for such schools? Yes, says one of the most ingenious of them, they were instituted for *heathen* children! Whether to ascribe this dogma to his temerity or to his intractability, I know not; but this I know, that he has read ecclesiastical history to little account who assumes this attitude on this question. Surely every mere tyro in ecclesiastic learning remembers the case of the celebrated St. Augustine, born in Tagasta, 354; who, by "his Christian mother Monica, was placed among the catechumens;" so that, says Du Pin, "falling dangerously sick, he earnestly desired to be baptized;" but was not then, till better educated!! For, according to the rule of the church, "catechumens were not to be prayed for who died without baptism."

Dr. Mosheim assigns to these catechumens a place in the institutions of the first century. His words are—

"Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church. But, in process of time, when the church began to flourish, and its members to increase, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of *believers* and *catechumens*. The former were those who had been solemnly admitted into the church by baptism, and in consequence thereof were instructed in all the mysteries of religion, had access to all the parts of divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not been dedicated to God and Christ by baptism; and were, therefore, admitted neither to the public prayers, nor to the holy communion, nor to the ecclesiastical assemblies."

Again he says—

"In the earliest times of the church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for *baptism* then required; and a more accurate instruction in the doctrines of Christianity was to be administered to them after their receiving that sacrament."

Again—"The methods of instructing the *catechumens* differed according to their various capacities. Those in whom the natural force of reason was small, were taught no more than the fundamental principles and truths, which are, as it were, the basis of Christianity. Those, on the contrary, whom their instructors judged capable of comprehending, in some measure, the whole system of Divine truth, were furnished with superior degrees of knowledge; and nothing was concealed from them which could have any tendency to render them firm in their profession and to assist them in arriving at Christian perfection. The care of instructing such was committed to persons who were distinguished by their gravity and wisdom, and also by their learning and judgment. And from hence it comes that the ancient doctors generally divide their flock into two classes: the one comprehending such as were solidly and thoroughly instructed; the other, those who were acquainted with little more than the first principles of religion; nor do they deny that the methods of instruction applied to these two sorts of persons were extremely different.

"The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines

of their holy religion: and schools were everywhere erected for this purpose, even from the very commencement of the Christian church."

Is it not clear, then, Pedobaptist historians being witness, that pains were taken by Christian parents, even before the first century, to prepare their children for baptism? Were there, in their judgment, two baptisms—one for speechless babes, and one for educated children and adults? Or does any one assume the absurd position that the catechumens were the young or old children of unbelieving Jews and pagans? This they must assume, or admit that the children of Christian parents were taught before they were baptized.

Speaking of the third and fourth centuries, as respects the growing custom of baptizing infants, the learned historian J. C. J. Giesler says, "The custom of considering certain doctrines and rites as mysteries would naturally have some effect on the mode of admission to the church. Baptism was preceded by a long preparatory course, during which the catechumens (*catechoumenoi*) were gradually led from general religious and moral truths to the peculiar doctrines of Christianity, by teachers appointed for the purpose, (*catechistes,*) and must pass through various grades (*audientes, genuflectentes, competentes*) before they were deemed fit to be actually admitted. This course usually occupied several years, and often the catechumens voluntarily deferred their baptism as long as possible, on account of the remission of sins by which it was accompanied. Hence, it was often necessary to baptize the sick, and in that case, sprinkling (*baptismus clinicorum, ton klinikon*) was substituted for the usual rite. The baptism of infants became now more common. The use of exorcism is distinctly mentioned, and all who had been baptized, even the children, partook of the eucharist." We might quote Waddington and other ecclesiastical historians on our shelves, to the same effect; but this would be more for display than for edification. It is, we think, already proved, from this institution alone, that infant baptism was not from the beginning.

From all the premises before us, may we not, then, safely affirm that there is no divine precept, no approved example, no authority for infant baptism in the Holy Oracles or in the history of the primitive church? On the contrary, there are—1st. in the faith and repentance often required; 2d, in the import of

the institution itself: 3d. in the schools and discipline established in and by the ancient church for the instruction and preparation of children for the proper understanding and believing reception of the ordinance—the clearest indications that there is no more divine authority for baptizing an infant than for giving it the consecrated wafer, the holy oil of Romanism, or the sacred memorials of a Saviour's dying love?

With these premises before the candid reader, we ask him whether he can repose with a full acquiescence in the tenth and last argument of Dr. Miller, and that of his still more learned predecessor, Dr. Wall—viz. that "*the history of the Christian church from the apostolic age furnishes an argument of irresistible force in favour of the Divine authority of infant baptism!*" Great must be the implicit confidence of any man, we think, or great must be his ignorance of church history, who can lend his assent to an assumption as gratuitous and unwarrantable as the plea for auricular confession, transubstantiation, or extreme unction.

I am now, and have been long of the opinion that these reverend gentlemen who talk so easily and so positively of church history and its faithful records, are much better read in Roman Catholic church history than in Christian antiquity or the true history of the hosts of remonstrants that never gave their assent to the haughty, imperious, and baseless assumptions of "THE MAN OF SIN," whose church history is but that of his own lofty pretensions to a regular, hereditary, ecclesiastical descent from St. Peter and that church in the imperial city, of which they say he was the first prelate as well as the chief founder; the whole of which story, though gravely told a million of times, and fully believed by a thousand million of human kind, during twelve successive centuries, is as grand a legend or as magniloquent a tale as that of the Arabian Nights, or that of the more plausible Robinson Crusoe.

But that my readers may hear Dr. Miller in his own grave conclusions, and that I may give him the last word, and lest any one should think that I have done him any injustice, I shall quote directly his own epitome of the strength of his own evidence. It is in the words following, to wit:—

"Such is an epitome of the direct evidence in favour of infant baptism. To me, I acknowledge, it appears nothing short of *demonstration*. The invariable character of all Jehovah's dealings and covenants with the children of men; his express ap-

pointment, acted upon for two thousand years by the ancient church; the total silence of the New Testament as to any retractation or repeal of this privilege: the evident and repeated examples of family baptism in the apostolic age: the indubitable testimony of the practice of the whole church on the Pedobaptist plan, from the time of the Apostles to the sixteenth century, including the most respectable witnesses for the truth in the dark ages; all conspire to establish on the firmest foundation the membership, and the consequent right to baptism, of the infant seed of believers. If here be no divine warrant, we may despair of finding it for any institution in the church of God."

I do not think it necessary to proceed to an examination of all the alleged authorities for infant baptism adduced from the last half of the third century, and from the fourth and fifth centuries. These are all too far off from the apostolic age. Besides, in the same period I find almost all the errors of the ancient church appearing in well defined outlines, explicit enough for the humblest intellect.

It may, however, be useful to some minds, easily influenced by even a spurious antiquity, to state a few undeniable facts, and to make a few observations on the testimonies pressed upon our attention by Dr. Wall and his too credulous and sanguine admirers. I shall begin with the celebrated Council of Carthage, A. D. 253, and its presiding genius, St. Cyprian, with his sixty-six bishops. H. Danverse, in his book on Baptism, 1674, alleges, that he "would rather believe that these things" (touching the baptism of infants eight days old) "had been foisted into his writings by that villanous, cursed generation, that so horribly abused the writings of most of the ancients, than to suppose Cyprian and his bishops so ignorant as to decide in favour of baptizing on the eighth day." I see no need for such a solution of the case: for other sayings and decisions of this Council of Carthage were equally childish. For example: "We judge," says he, "that no person is to be hindered from obtaining the grace of remission, because they are not his own, but others' sins, that are forgiven him"—that is, original sin or the sins of his parents are forgiven him. A sage argument, truly, for infant baptism!

But the learned Grotius takes other ground, and denies that there is any authority from any council for infant baptism previous to the Council of Carthage, held in the year 418. He

argues against the universality of infant baptism even in the third century. Besides, Dr. Wall himself admits that some of the reasons given by these "Fathers," in support of the alleged decrees of the African Council, "are weak and frivolous."

Were I challenged to the task, as a matter of consequence, to take the whole collation and authors of the third, fourth, and fifth centuries, adduced by Dr. Wall, and to argue from them against the assumption that infant baptism was from the beginning, I would, with much confidence of a successful issue, very cheerfully undertake it. Nothing in the form of circumstantial reasoning could, to my mind, be more conclusive against him than his own authorities, in the hand of a skilful and competent reasoner. I will give only a sample or two of his authorities, and of the logical application of them to this effect. He quotes the letter of the Council of Carthage, A. D. 253, addressed to Fidus, in response to the interrogatory, "*Whether an infant, before it was eight days old, might be baptized*, if need required!" Fidus was, it seems, against this practice. The Council are in favour of it: for what reasons? 1st. "Because the Son of Man came not to destroy men's lives, but to save them." 2d. "Because, as far as lies in us, no soul is to be lost." "For it is written, *To the clean all things are clean.*" 4th. "Because the eighth day, that is next to the Sabbath day, was to be the day on which the Lord was to rise from the dead, and quicken us and give us the spiritual circumcision." 5th. "Because Peter said, The Lord has shown me that no person is to be called common or unclean." 6th. "Because they are not his own, but others' sins, that are forgiven him." "Therefore, it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all."* So reason St. Cyprian and his sixty-six bishops. Not one scripture is quoted by way of authority. No appeal is made to scripture precept, precedent, or even to the history of the church. Now, can any one, free from prejudice, imagine that if infant baptism had been from the beginning a primitive, apostolic usage, such a superannuated, dotardly affair as this Carthage decision could possibly have occurred, or that such a question should have been debated as late as the last half of the third century? I wonder not that such men as "the great Grotius" should have

* Wall's History of Infant Baptism, vol. i., pp. 129–132.

argued against the universal prevalence of infant baptism even so late as the fourth century, from the very authorities which are urged in proof of its apostolic origin and authority.

Concerning the sixth canon of the Council of Neocesarea, passed A. D. 314, which saith, "A woman with child may be baptized when she pleases. For the mother in this matter communicates nothing to the child: because, in the profession, every one's own [or peculiar] resolution is declared, [or because every one's resolution is declared to be peculiar to himself.]" I am of the same opinion with Grotius, who says of it, "How much soever the commentators draw it to another sense, it is plain that the doubt concerning the baptizing women great with child, was for that reason because the child might seem to be baptized together with the mother, and a child was not wont to be baptized but upon its own will and profession." Grotius quotes Balsamon and Zonaras, of the twelfth century, as interpreting this canon as he does, for which he has good authority. But on these matters I lay no stress whatever. They only show that learned and very distinguished men, not Baptists either, concur with us in repudiating the decrees of councils as evidence that infant baptism was fully established in their days, or that it was from the beginning.

After describing the preparation for receiving baptism, as respects the state of mind of the recipient of it, St. Gregory Nazianzen says, "Some may suppose this to hold in the case of those who can desire baptism. What say you to those that are as yet infants, and are not in a capacity to be sensible either of the grace or the miss of it? Shall we baptize them too? Yes, by all means, *if danger make it requisite.* For it is better that they be sanctified *without their own sense of it,* than that *they should die unsealed and uninitiated. And a ground of this to us is circumcision,* given on the eighth day, which was a typical seal, or baptism, and was practised on those that had no use of reason, as also the anointing of the door-posts, which preserved the first-born by things that had no sense." "As for us," (whom danger of death does not threaten,) "I give my opinion that they should stay three years or thereabouts, when they are capable to hear and answer some of the holy words, and though they do not perfectly understand the words, yet they form them, and that you then sanctify them in soul and body

with the great sacrament of initiation."* This needs no comment.

At this period, A. D. 360, it is very evident that infant baptism was still in debate; and no one as yet presumes to appeal to the history of the church from the beginning. This may be made still more evident from the words of the great Basil, his contemporary. He says, "There is a time for sleep, a time for watching, a time of war, a time of peace; but any time of one's life is proper for baptism; yet the most proper time is Easter." Again, he says, "Do you demur, and put it off, when you have been from a child catechised in the word? Are you not got acquainted with the truth? Having been always learning it, are you not come to the knowledge of it? A seeker all your life long: a considerer till you are old. When will you be made a Christian? When shall we see you become one of us? You do not know what change to-morrow may bring." This is a very striking passage; and, notwithstanding the assertion of Dr. Wall, that these were the children, not of Christians, but of unbaptized pagans, I must think that amongst these were the children of Christians: else, I ask, how could he say, "*You have been from a child catechised in the word!*" Did pagans so bring up their children? Did they teach them that the Bible was the book of God? Did they introduce them to a Saviour in whom they did not believe? This passage from Basil is alone sufficient to show that, in the fourth century, infant baptism was any thing but universal.

To Basil, we shall add a quotation from St. Chrysostom: "The catechumens being of this mind," (having an aversion to a godly life,) "to take no care of a godly life; and those that are baptized, some of them, forasmuch as they were children when they received it, and some, for that they received it in a fit of sickness, having put it off to that time, and having no mind to live godly, show no good inclination. And they that received it in their health show but very little; having been for the present zealously affected, afterward, even they let their fire of zeal go out." So spoke Chrysostom, A. D. 380.

We are now brought down to the era of the Pelagian contro-

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* St. Gregory Nazianzen, as quoted by Dr. Wall, vol. i. p. 177. The Greek for the sacrament of initiation, is, *τω μεγαλω μυστηριω της τελειωσεως*, rather the great mystery of perfection or initiation.

versy, to the commencement of the fifth century, and till this time we have no decree of any council, nor declaration of any distinguished author that, fairly construed, could induce us to think that infant baptism was practised from the beginning, or that it had become universal. No one appears even disposed to trace it up to the apostolic age; but to assign for it some other reason or authority, doctrinal or inferential. It seems, indeed, all the while struggling against objections, and finding in circumcision, or expediency, or in the opinion of some distinguished persons, a support for itself—evidently wanting the seal and the authority of apostolic sanction, either in the form of precept or example.

We know no good reason for either listening to, or examining, the conflicts of St. Austin and St. Jerome against Pelagius and Cœlestius, on original sin, and their respective allusions to baptism for remission of sins; or the reasons urged for and against its application to infants according to their respective theories and hypotheses. They but reiterate the dogmas and decrees of their own times—the decisions of fathers and councils, with their own assertions and opinions.

As a matter of curiosity, however, we will quote a passage or two from Dr. Wall's History of Infant Baptism, setting forth the views of the most orthodox of all the great fathers, the defenders of the faith and traditions of the true church, as opposed to the equally distinguished heterodox and heretical Pelagius, who is quoted as affirming that "men slander me, as if I denied the sacrament of baptism to infants, or did promise the kingdom of heaven to some persons without the redemption of Christ; which is a thing that I never heard, no, not even any wicked heretic say."* "Who is there so ignorant—who can be so impious as to hinder infants from being baptized and born again in Christ, and to make them miss of the kingdom of heaven; since our Saviour has said that none can enter into the kingdom of heaven that is not born again of water and the Holy Spirit? Who is there so impious as to refuse to an infant, of what age soever, the common redemption of mankind, and to hinder him that is born to an uncertain life from being born again to an everlasting and certain life?"†

Pelagius, in all this, was verbally most orthodox: for all the

* Wall, vol. i. p. 236. † Ibid. p. 450.

church, with the great St. Austin, believed and taught infant baptism for the remission of sin original. Austin said of the Pelagians, "Beset both with the authority of God's word, and with the usage of the church that was of old delivered to it, and has been since kept by it in the baptizing of children, that they dare not deny that infants are baptized for forgiveness of sins, and that it must not be supposed that the church does this in any trickish or deceitful meaning; but since what is acted is acted seriously, that which is spoken must be supposed to be really done."

But adds St. Austin, although Pelagius in this speaks according to the true church, "The Pelagians do not yield that infants are baptized for the remission of sins in such a sense as that any sins are forgiven to them who, they say, have none,"—namely, infants; "but that they, though they be without sin," (*i. e.* original sin,) "yet are baptized with that baptism by which is granted forgiveness of sins to all that have any."* Concerning this concession of Pelagius to the orthodox St. Austin, Dr. Wall says, "There will ever be this difference between a man of sense and a thick-skulled man—that the former, if he find himself gravelled, will, at least, have the modesty to give over talking. Pelagius, after he was brought to this contradiction, kept silence, and we hear no more of him."†

So, then, it appears that Pelagius, St. Austin, and Dr. Wall agree, first, in infant baptism; and secondly, in pretence the first, and in sincerity the last two, believed in the baptism of infants for the remission of original sin; and that without either faith or repentance on their part. This, no doubt, was the mystic charm of infant baptism, and its passport into the Catholic faith of all that taught or believed infant damnation for original sin, or because of simple descent from a fallen and condemned progenitor.

Indeed, Dr. Wall strongly affirms that St. Austin, and the orthodox with him, "held as certain that children which are baptized, dying before they commit actual sin, are undoubtedly saved;" "for," continues Dr. Wall, "St. Austin says in these last words that 'he that does not believe this'—that baptized children dying in infancy are *undoubtedly saved*—'*is an infidel.*'" "Austin plainly supposes," says Dr. Wall, "that without

* Wall, vol. i. p. 454. † Ibid. p. 454.

baptism they would be liable to eternal damnation because of original sin."*

"Austin did not think," says Dr. Wall, "nor pretend that infants that are baptized have, in any proper sense, faith or repentance, or conversion of heart, &c. How much soever he is here pressed with the difficulty of explaining the reasons why godfathers answer in the child's name—'He does believe'—he does not, for all that, fly to the justifying of so great a paradox as to say that the child does indeed, in a proper sense, understand, believe, or disbelieve any thing. He shows the words are true in a sacramental sense, but does not maintain that they are so in a proper one. Nay, he plainly yields that they are not: he grants that infants cannot as yet either believe with the heart or confess with the mouth. And when, at other times, he argues that infants, after they are baptized, are no longer to be counted either among the *infidels* or *catechumens*, but the *fideles* or *credentes*, (believers:) yet still he means and explains himself as he does here—'that they are constituted *fideles*, not by that faith which consists in the will of believers, but by the sacrament of faith.' He holds, indeed, that the Holy Spirit does do offices for the infant and is in the infant. You see here his words: the regenerating spirit is one in these that bring the child, and in the child that is brought: and in that part of the epistle which I left out because of the length, he says, 'The water affording outwardly the sacrament of the grace, and the Spirit operating inwardly the benefit of the grace, loosing the bond of guilt, &c., do regenerate.' But he supposes the infants to be merely passive, and not to know, understand, or co-operate any thing themselves." "We affirm, therefore, that the Holy Spirit dwells in baptized infants, though they know it not: for after the same manner they know him not, though he be in them, as they know not their own soul: the reason whereof, which they cannot yet make use of, is in them, as a spark raked up, which will kindle as they grow in years." Dr. Wall, pp. 276, 277, 278.

Thus believed, wrote, and taught the revered and admired Saint Austin, the *beau ideal* and prototype of the justly celebrated John Calvin. I have given Dr. Wall's translation of the original Latin, lying before me, that I might not be supposed to

* Wall, vol. i. p. 274.

have given a single tint or shade to the views of the great patron of infant baptism. With such views of baptism as those here delineated, professed by orthodox and heterodox, by catholics and heretics, no one need wonder at the popularity of the rite, its wide diffusion, or the tenacity of its hold on the minds and affections of a too credulous and servile people.

We have considered every thing extant, appealed to by its advocates, in Old Testament and New—every thing alleged from church history, in the form of "Apostolic Fathers," Greek Fathers, distinguished writers, "decrees of Synods and Councils," &c. &c.. down to the period when "THE MAN OF SIN" arrives at full maturity, and, with his crown and mitre, his shepherd's crook, his crosier and sword spiritual, proclaims himself PONTIFEX MAXIMUS, "the PRINCE OF THE APOSTLES," "the VICAR OF CHRIST," and "the HEAD OF THE CHURCH."

From this period down, we can find, as we have already shown, a host of distinguished men in every age, with their scattered communities—Mountaineers or Piedmontese—bearing witness for the Apostolic Institutions, and against the haughty and insolent assumptions of the Roman Pontiff, exalting himself above all the gods of earth and objects of human fear, sitting in the temple of God, assuming to be his Vicegerent, claiming for himself a reverence and an adoration due to God alone. He, indeed, has even aimed, and successfully, "to change times and laws" and usages inimical to his own claims and pretensions. Leaving the youth of the Christian profession to the necessity of making a personal application and a personal profession of the faith before initiation by baptism, was by no means so favourable to the rapid growth and worldly aggrandizement of his church, as the universal baptism of infants as soon as born. The Roman hierarchy never was in favour of much thinking or examination on the part of its population. The clergy will think for them, if the people will only faithfully believe and serve them. I need not, then, trace through the sixth century the still more rapid progress of this rite. It never was, however, catholic—that is, universal. To pursue it farther in this direction would be but waste of time and prodigality of life.

CHAPTER VI.

REVIEW OF DR. KURTZ AND REV. MR. HALL.

In our preceding reviews, we have already attended to a portion of their plea drawn from the Jewish institution, or from the supposed identity of the Jewish and Christian institutions. But what remain are a few passages selected from the apostolic writings, almost universally alleged by Pedobaptist writers in favour of *infants*, and which have had more influence on the imperfectly instructed readers of the New Testament than any other arguments urged by the advocates of this ancient rite.

The first of these is found in the discourses of our Lord as reported by some of the Evangelists. It is in the following words:—"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Matt. xix. 13, 14. This important incident is also reported by Mark, and in the words following, to wit:—"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark x. 13–16. So important is this incident, that it is also noticed by Luke in the words following, viz. "And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 15–17.

We have given the common version of this important incident;

because this is due to those who argue from it, and because it gives to them all the advantages they can claim.

The *first* point made on this passage is, that it is thrice repeated in the New Testament.

The *second* is, that the inspired writers did not use the word *pais*, but *paidion*: because, as they allege, the former word (*pais*) indicates a young man and a servant of mature age and reason: whereas the latter (*paidion*) denotes an infant, a very young child, a speechless babe. So also the word *brephos* is used once in Luke.

The *third* point is, that the Lord declared the kingdom of God to be composed of such. Therefore, infants have a right to baptism and to consequent admission into the kingdom of God, or the New Testament church. That I have done justice to the Pedobaptists, I will quote Rev. Edwin Hall, A. M., of Connecticut—1810—one of the most recent and learned writers on the subject:—

"Some parents once brought little children (infants, says Luke, xviii. 15) to Christ, that he should lay his hands on them and bless them. His disciples forbade them. They understood that Christ's kingdom was to rest upon faith in the soul, and upon the intelligent obedience of men to his precepts; but how could children have this faith or this knowledge? They appear to have come to the same conclusion concerning bringing little children to Christ that he might *touch* them, that many in these days arrive at concerning the baptism of little children:—'*What good* can it do to an unconscious babe?' At all events, they forbade these parents to bring their infants to Christ for this purpose. But Christ rebuked them; he called the little children to him; *he took them in his arms;* he blessed them; he said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.' He meant, by the kingdom of heaven, either his *earthly* church or his *heavenly;* it matters not which, for the argument. If the *heavenly* church is, in part, made up of such, then this was a sufficient reason for Christ why he should *take them in his arms* and bless them, and rebuke those who would forbid them to be brought to him. It is the *very* reason that he alleged: and he himself drew these conclusions from the reason. What an argument for bringing little children to Christ now—that he may seal them as his own; and that *visibly*, as he did when he took them in his arms! But if by '*kingdom of heaven*' he meant his *earthly church*, then the argument is at an end: they are to be baptized on this *express* warrant.

"Those who wish to prevent this passage from bearing on the question at issue, say, that by the words '*of such*' our Lord

meant—not of such *infants*, but of such 'simple-hearted and humble persons' is the kingdom of heaven. This would be a good reason why 'simple-hearted and humble persons' should not be forbidden to come to Christ;—but the fact that 'simple-hearted and humble' adults belong to the kingdom of God, is no reason why Christ should take *infants* in his arms and bless *them*.

"It is said, we forget that Jesus did not *baptize* them. No, we do not forget that 'Jesus himself baptized *not*, but his disciples.' It is not necessary for us to assert or to suppose that these infants were baptized at all. Christ's disciples were sent at first to preach, not a redemption completed, but to preach, saying, 'The kingdom of heaven is *at hand*.' Their *final* commission was after the resurrection of our Lord; and at that time he instituted his baptism: which appears to be essentially different from the baptism practised before. The disciples of Christ *baptized* newly made disciples before this, but it seems to have been John's 'baptism of repentance,' Acts xix. 4, and not the baptism instituted by Christ as the new seal of his covenant. Grant it, if our brethren please, that these infants were not baptized. This conduct of Christ, and this rebuke which he administered to those who would forbid infants, would at least teach his disciples no more to reject infants from the blessings of the Christian religion, under the notion that infants cannot believe. It would teach them no more to forbid parents to bring them to Christ for his blessing. It would teach them to be cautious how they forbade infants from the privileges which God had chartered to them in his covenant. It was *designed* to teach how Christ regarded infants; and the remembrance of this would necessarily bear upon the interpretation which they would give with regard to the application of the new seal, whether to apply it to infants or not."

This is justly regarded an important incident reported by three of the four Evangelists. But as it was spoken before Christian baptism was instituted, it can have no logical nor rational bearing on that subject. 1st. And, indeed, the avowed object of those who brought these children to the Saviour is declared to be not to receive an ordinance, but to obtain a blessing. Jesus did lay his hands upon them and bless them, or pray for them; and, therefore, the intention of those who brought them was gained; which was not baptism, but a blessing.

But, in the second place, as to the words used to indicate the age of those children, they are alleged to be terms indicative of perfect infancy, such as *brephos* and *paidion*. But while these terms do sometimes indicate very young children, they are also

used to represent those of some years—indeed, of years capable of learning the Scriptures. Timothy, while a *brephos*, or child, says Paul, knew the holy Scriptures. For this is the word selected by him when speaking of the early attainments of Timothy, 2d Epis. Tim. iii. 15:—"From a *brephos*, a child, thou hast known the holy Scriptures." Such a *brephos* is, with us, a proper subject of baptism. The same is true of *paidion*, often translated a "*little child;*" but John and the other Apostles call adult persons, as well as striplings and damsels, *paidia*. Jesus says, "Behold I and the *children, paidia*, whom God has given me." This term, with him, indicates all the family of God. Indeed, a girl, said by Mark to be twelve years old, is called a *paidion*. See chapter v. 39, 43. Many such instances could be given, but surely these will suffice to show what fallacious guides these are who would lead the people to imagine that these were speechless babes and senseless infants brought to Jesus to be blessed—when children from one to twelve years and more are so denominated!!

But there are in these passages themselves evident indications that they were not babes—perfect infants. "Suffer little children to *come* to me." He does not say *carry* them to me, but let them *come*. Again, in Mark and Luke, he says, "Suffer the *little children* to *come* to me." They were, then, capable of hearing, learning, and coming to him.

Yet he does not say that "of *them* is the kingdom of heaven;" but "of *such*."—of those as humble, docile, and ingenuous as they—of *such* is the kingdom of God. Abraham, and Moses, and David, the Prophets and Apostles, are in character and spirit as teachable and subordinate as babes—and so are all the children of God.

But more than enough has been said to show how entirely inapposite to the case before us are these quotations from the Evangelists, which have respect to the imposition of the Saviour's hands and his benedictions on children, before Christian baptism was at all instituted, as all agree that Christian baptism was instituted after the resurrection of Christ. We, therefore, proceed to another, yet a somewhat similar argument, deduced from a passage in Acts of Apostles, chap. ii. ver. 38, 39. "Repent and be baptized, every one of you"—"for the promise is to you and *your children*, and to all that are afar off, even as many as the Lord your God shall call."

On this, Rev. Benjamin Kurtz, of Baltimore, says—

"Observe here, that the children spoken of were '*little children;*' according to Mark x. 16, they were so young that our Saviour 'took them up in his arms;' and in Luke xviii. 15, they are expressly called 'infants.' They must accordingly have been children, not only in temper, docility, &c., but also and emphatically in age and stature. Notice next, that our Lord positively affirms respecting them, that, '*of such is the kingdom of heaven;*' that is, *of such little children* is the kingdom of heaven,—to them it belongs, or theirs this kingdom is. 'It is well known,' says Professor Smucker, 'to those acquainted with the phraseology of the New Testament, that the expressions "kingdom of God" and "kingdom of heaven" are familiarly used to designate the church of God under the New Testament economy. Thus, John the Baptist preached, saying, Repent ye, for the kingdom of heaven is at hand. It will not be supposed that heaven was literally descending to the earth and had almost arrived among us; but the Saviour evidently meant, that the time for remodelling his church into its New Testament form was at hand.' Robert Hall, a distinguished and learned Baptist minister, explains this phrase in the same manner. His words are, 'The kingdom of God, a phrase which is *constantly employed in Scripture* to denote that state of things which is placed under *the avowed administration of the Messiah.*' If, then, the expression, 'kingdom of heaven,' signifies the visible church of God, as distinguished both from the heathen world and the old economy, and the church, as Christ declares, is composed in part of 'little children,' or embraces them as members, then, of course, they are entitled to baptism as the sign of their membership.

"It is worthy of notice that the Apostle here uses the definite article *the*,—not *a*, but 'THE promise,' that is, the promise of God to Abraham, 'to be a God unto thee and *unto thy seed after thee*,' is equally 'unto you *and to your children.*' Now, in order to decide what Peter meant by the expression, 'your children,' it is only necessary to ascertain the import of the words 'thy seed' in *the* promise referred to. It is universally admitted, and has never been denied, that the latter comprises small children, 'eight days old,' and hence it follows, with all the clearness and certainty of a mathematical demonstration, that the former embraces the same description of individuals. Every one knows that the word *seed* means children; and that *children* means seed; and that they are precisely the same. The promise, then, in which God engages to be our God and to constitute us his people, extends equally to our children; and, of course, gives them, as well as us, a right to the privileges of his people. And if they have a right to those privileges, what further argument

need we to show that they are entitled to the outward token and seal of those privileges?

"It will avail nothing here to inform us, that *tekna*, children, means posterity;—suppose it does,—*sperma*, seed, also means *posterity*: but both include our *earliest* as well as our *latest* posterity, our youngest children as well as our most distant successors. Admitting that the word *children* does not always signify infants, the question is, whether it can mean any thing else but infants in this passage? Peter speaks to all who are capable of understanding him. These he calls *you*. Now, whom can he possibly mean by the children of these hearers but the infant offspring which they either had or might have? And if the promise to the adults be a reason for submitting to be baptized, it must also be a reason for baptizing the children; since the promise is said to be equally to both; and this is made the foundation of their baptism."

By what law or laws of interpretation Dr. Kurtz could make "*the promise*" here named "the covenant of circumcision," or the promise to be a God to Abraham and his seed after him, and to make it to children of eight days, I confess my entire inability to perceive. To my mind, no assumption in any system, Papal or Protestant, is more destitute of any form of even specious proof.

This is the more arbitrary and illogical, inasmuch as "the promise" is expressly said by Peter to be "the promise of the Holy Spirit," which is extended to all that are near and "afar off, even to as many as the Lord our God shall call." It is Joel that Peter quotes, and not Moses, as Dr. Kurtz imagines. The gift of the Holy Spirit is the immediate antecedent to "the promise"—as any one may see from the slightest attention to the passage. Again, both the children named in the text and those afar off are restricted by Joel to "*as many of both as the Lord our God shall call.*"

It appears unnecessary to show how perfectly imaginative these expositors are in their comments. The term "*children*" here used applies no more to infants than to the present generation of the Jews; for these are all the children of Abraham, though from eight days to eighty years old!

I need scarcely again, except for formality, allude to the household or family baptisms reported in Acts of Apostles. These have already been, we think, fully disposed of. We name them here in making a full exhibit of all that is alleged from the New Testament on this subject. Much reliance has been placed upon

them by the defenders of infant church membership, although the circumstances and details of their families forbid the presumption that there was an infant in one of them; and if there were even a plausible presumption, we have shown that to found a positive institution upon such a presumption would be alike without reason and authority from God's own Book.

I have sometimes alluded to the fact that, were half the families in a given district baptized, there would not be an infant in one of them. This would have always been the case around my residence and in most of the neighborhoods of my acquaintance. It is, therefore, the most precarious basis on which any one could found an argument for infant baptism.

The only remaining passage in the New Testament on which the advocates of this rite rely, is 1st Corinthians vii. 14: "Else were *your* children unclean, but now they are holy;" a passage which, in our review of Dr. Miller of Princeton, we have shown to be against, rather than in favour of infant baptism. The sophism, we have unanswerably shown, in that case, is the Pedobaptist assumption that the children here named were the children of those married to an unbelieving party; whereas the letter of the passage is not *their* children, but "else were *your* children unclean," Corinthians, "but now they are holy!" Consequently they were unbaptized, else the Apostle's argument is a palpable sophism: for to prove that an unbelieving and unbaptized wife was sanctified to the other party by the fact that a *baptized* child was holy or sanctified, would be as glaring a sophism as the annals of criticism record. There is not, then, in all the passages adduced from the New Testament, the shadow of a reason or argument for infant baptism.

But, before dismissing this subject from our pages for the present, there are two arguments against the position of our Pedobaptist friends, to which I specially invite their attention. The first of these respects their method of constructing an argument for a positive institution; and the other is an apostolic inhibition of their whole system of reasoning from the Old Testament or Covenant in favour of infant church membership. A word or two on these may yet be apposite on the present occasion.

First, then, as to the method of constructing an argument for a positive rite. Be it, then, emphatically stated, that their method is not to produce either a precept or a precedent for infant

baptism, but to infer it from sundry passages of Scripture; never presuming to find, in any one passage, premises for the whole rite, but for a part of it. Then, by putting these parts together, supposed to be logically inferred from sundry sayings, they construct positive authority for a positive right. This is, most certainly, as unprecedented among men as it is inconclusive in point of logical propriety. Who ever heard, in any other case, of inferring a part of an ordinance from one sentence in one passage, and from another sentence in another passage, referring to something else; and then, by converting these two inferences into one, make it a positive and explicit authority for a Christian institution? Were lawyers and public debaters to act in this way, they would expose themselves to the derision rather than to the admiration of their opponents. One scripture saith, "Judas went and hanged himself;" another saith, "Go and do likewise." Put these together, and what an inference!

These special pleaders for infant baptism, in one passage, find the Messiah "blessing little children;" in another, they find him commanding his Apostles to "convert the nations," and observing little children in nations, and the Saviour blessing them, they found an ordinance called infant baptism! They even go beyond one testament: for, finding Abraham circumcising his boys in one dispensation, and Peter, in Jerusalem, commanding thousands of men and women to be baptized, they infer that Christ intended infant baptism. The law of circumcision they find in one testament, and the law of baptism in another; and, because the cutting off of flesh is somewhat adumbrative of separation, and because water in baptism takes away the filth of the flesh, putting these together, they infer the latter came in room of the former, and immediately set about instituting a new divine ordinance for putting away the filth of the flesh!

Can any one name a passage that either commands infant baptism or gives a precedent for it? Can any one give an instance of a divine ordinance founded on two passages of Scripture, and resting upon the relevancy of two inferences? Can any one adduce two passages, spoken or written a thousand years apart, as being on any occasion made the foundation of a divine institution? We fearlessly challenge Christendom for such a case. Until that is produced, we must regard infant baptism as we do "extreme unction," "clerical celibacy,"

"prayers for the dead," or any other papal fancy sustained by cardinals, popes, and œcumenical councils.

When I see learned bishops and hoary doctors carrying one limb of an institution from Ur of Chaldea; another, from a mountain in Galilee: and a third, from a Philippian jailer; and hear them, with a Westminster Assembly, call it "*a New Testament ordinance, ordained by Jesus Christ,*" I am led to pray for another Luther to take the veil off the face of such blear-eyed Rabbies—to make a new scourge of very small cords, and drive them out of the temple! For it has never happened, from the days of Adam till now, that God gave a positive institution to man, whose scattered members were spread over a field of revelation fifteen hundred years from end to end, and then to be gathered, ploughed, and grooved by modern theologians, who never had the use of tools, or were taught by God on Sinai's summit, to rear a new tabernacle for pilgrims to worship at. I have neither time nor space to push this matter farther. Since it has occurred to me, I only wonder why it is that these new authors of divine institutions were not long since called to give some authority for this their new art and mystery of manufacturing them.

But, when all argument fails, it is gravely said, "Infants were once members of the Jewish church, which was a church of God, and that by virtue of a Divine covenant. Now the question is, *When were they cast out.*"

Infants were never cast out of the Jewish church, as some call it: because it was a commonwealth, and the only excommunication from it was death. It was a church of this world, a great community, called out of Egypt; and, under Moses in the wilderness, God made a covenant with them, after they had all—men, women, and children—been "baptized into Moses in the cloud and in the sea:" yet with many of them God was not well pleased, for "there fell in one day three thousand souls." There was no regeneration preached by Moses in order to an adoption which was national and political as well as religious. They were all, in virtue of natural birth, without regeneration or a second birth, entitled to the rank and relation of members of the Jewish national church. Flesh, and not faith, was the only prerequisite. It was, therefore, a "worldly sanctuary,"—a kingdom of this world—a holy nation, or a people outwardly sanctified or set apart for a special purpose. They were as po-

litical as the English nation. Their saints were kings, generals, and military captains. Their ministers, priests, and high-priest were men in the flesh, and they served in the "oldness of the letter," and not in newness of spirit. They were, however, a typical people, and their institutions, national existence, privileges, and honours were all shadows of good things to come. God has, however, provided some better things for us, that they, without us, Christians, "should not be perfect." He promised that he would one day, "make a new covenant with the house of Israel and the house of Judah, not like that at Sinai, made with their fathers." It is, then, very easy for us to answer the question, "If infants were once members of the Jewish church, when were they cast out?" First, then, they were cast out when the whole nation were divorced or separated from their covenant relation to God. When the nation ceased to be God's only nation and people: then were parents and children cast off or cast out. We shall, then, hear Paul discuss the question, in his masterly and divinely authorized way:—"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free." Here, in the *person*, *relations*, and *history* of Sarah, Hagar, Isaac, and Israel, are described with peculiar, circumstantial exactness the two covenants, the two churches, the pri-

vileges, honours, and immunities of the subjects of these two divine institutions.

Abraham, as a son of God and the father of all believers, is introduced as the founder of both churches. He had two wives—one *free*, and one a *bond-woman*. These two women, Paul says, represent two institutions or two covenants—constitutions of society—and are by him converted into an allegory. They are allegorized in the following manner:—The two women, both wives, one free, the other bond, have each a son to Abraham. One is *supernaturally*, the other *naturally* born. Sarah never would have been, by *the course of nature*, a mother. By grace, through faith, and not by nature, she brought forth Isaac, the son of promise. Hagar's son was born, like the Jews, according to the flesh. He was, by simple nature, without grace, a son of Abraham. But, according to immemorial usage, the son follows the mother, as respects freedom or bondage; therefore, Isaac was free-born—Ishmael a bond servant.

Next were introduced two Jerusalems—one resembling Sarah and her son; the other, Hagar and her son: the latter, earthly; the former, heavenly. Like Hagar and her son, the Jerusalem on earth was in bondage when Paul wrote to the Galatians. Like Sarah and her son, the Jerusalem above was then free. She, the Lord be praised, is the mother of all Christians, as the former was the mother of all Jews.

Isaiah lends his aid to Paul, just at this point, when portraying in heavenly strains the great increase, the superior progeny of the barren Sarah, in contrast with that of the youthful fleshly Hagar: "Rejoice, thou barren woman, that bearest not; break forth and shout, thou that travailest not" in birth: for thou, the deserted woman, forsaken for a time by Abraham for the sake of Hagar, now "hast many more children than she who had (your) husband." "We then, brethren," says Paul, "as Isaac was, are the children of promise." We are children by believing the promise—they were children without faith—children of the flesh. Such was the Jewish church by virtue of the old Sinai church covenant, Paul being judge and expositor.

It deserves to be emphatically noted here, as both illustrative and corroborative of one of the characteristics already noted, of a community that embraces, as members of the church, all born of woman. I allude to its persecuting character. We have Paul with us here; "for," says he, "as then," in the case

of Ishmael's insults to Isaac and Sarah, "he that was born after the flesh persecuted him that was born after the Spirit, *even so it is now.*" The Jewish church, as such, with her elders, scribes, and priests, persecuted even to death the Lord of glory, some of his Apostles and Evangelists, and ultimately drove the whole church out of the Jerusalem that then was, scattering its members throughout Judea and Samaria, even to foreign cities.

What a correspondence and in how many points! But, adds Paul, "What saith the Scripture?"—the old Scripture, coeval with Moses, and detailing the affairs of the Abrahamic family—"What saith the Scripture? *Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman.*" Where now is the Jewish covenant, church and people! Is the Christian church but the Jewish church enlarged and improved?! "What saith the Scripture? Cast out the bond-woman"—*one of the covenants*—"and her son"—*the people under it*—from being, *as such*, the Christian church; "for the sons of the bond-woman"—the offspring of the old Jewish covenant, *the fleshly seed*—"shall not inherit" or be heir with the children of the new institution, or the "free-woman"—who is the mother of us all—Jews and Gentiles, *not as such*, but *as born of the Spirit.*

What could be more conclusive? Abraham the root of the Jewish nation, was great in faith and great in flesh. He was the fleshly father of many nations, and of one nation great, and mighty, and prolific. But he is also the father of all that believe, circumcised or uncircumcised, because of his mighty faith. He was the root of the Jewish church by *flesh*. He is the root of the Christian church by *faith*. Jesus, the Messiah, both in *flesh* and *spirit*, was his son, and was the author and founder of a new church, whose members are not born after the flesh, but after the Spirit—not of blood, nor of flesh, nor of the will of man, but of the power or will of God.

The same Apostle to the Romans, 11th chapter, reasons on this matter farther, and, in some points, more fully and satisfactorily. The nucleus or germ of the Christian church were Jews as respects flesh, but not *as such*, but, by faith in Jesus *as the Christ*, they became the germ of the Christian church. "*Thou standest by faith.*" The other branches of the Abrahamic stock were broken off from any special relations to God. The nation, *as such*, was rejected. The believing members of it only were

made participants of the root and fatness of God's spiritual olive-tree. Gentiles, not *as such*, but such of them as "had obtained like precious faith," were grafted in among the believing Jews, and made participants with them of all spiritual privileges—of "the root and fatness," the benefits and blessings spiritual of "the good olive-tree." The Jews, then, not *as such*, were broken off, but *because of unbelief*,—and the Gentiles, not because of flesh, but of faith, were grafted in among them. So Paul reasons with the Romans, and, in another figure and with other illustrations than those presented to the Galatians, establishes the same great fact—that the Jewish church is not the Christian church, either in covenant or citizenship, either in immunities or honours. The members of the former were born of the flesh—the members of the latter, by faith. The privileges and honours of the one were worldly and temporal—of the other, spiritual and eternal. Let no one, then, count on parentage, natural birth, or worldly covenants guarantying lands and tenements, worldly riches, and honours, for introduction to the church of Jesus Christ, the Son of God and the son of Abraham; for "without faith it is impossible to please God," and "unless a man be born of the Spirit and of water, he cannot enter into the kingdom of God," now established and administered by Jesus Christ. Let all Pedobaptists remember "what saith the Scripture"—"not the children of the flesh, but of the Spirit, are now counted for the *seed*." "Cast out," then, "the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we (Christians) are not sons of the bond-woman, but of the free." We are not baptized because of our fleshly descent from members of any church, but because "*born from above—born of the Spirit*." "Stand fast, then, in the liberty wherewith the Messiah has made us free, and be not again entangled with the bondage and tyranny of a law of outward rites and ceremonies. For we are the true circumcision, which worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

We have, then, not only attempted to show that infant baptism has no authority in the New Testament, direct or indirect, in the form of precept or of precedent—in the form of allusion or reference, expressed or implied; but we have gone farther—we have attempted to show that it is impliedly contrary to some of the clearest developments, statements, and reasonings of

Apostles, Evangelists, and Prophets; and, still farther, we presume to say, that it is, in all its assumptions and pretences, not only void of authority, but expressly in conflict with many testimonies of the holy Scriptures, and with the whole genius, spirit, and letter of Christianity, as revealed to us in that Holy Book by which we are all to be judged in the great and glorious day of the Lord. Of course it remains; then let it remain with every reader to say whether, on a careful and impartial examination of the whole premises before him, we have succeeded in all that we have attempted, and scripturally and logically formed our judgment, and expressed in justifiable terms our convictions, sustained by reasons and authorities on which we can safely rely. If so, then let him see to it that he consistently acts in conformity to his own convictions, and as he would wish to have done when he appears before the Searcher of all hearts, who will render to him according to his opportunity and his works.

There yet remains another argument, with which we shall close this branch of the subject. It springs from the remarks just now made. It is founded on our personal responsibility. Every man must answer for himself: and, in doing this, his talents, opportunities, and dispositions will be taken into the account. If, then, the future and final judgment is to be according to every man's work, personal liberty and personal responsibility are established on such premises as make it absolutely indispensable that every one think and examine for himself, and act from his own convictions. Need I ask, how, then, can any one act by proxy in the things of salvation? or how can any one be finally justified or condemned for that which is not his own act?

A grave question then must be, *Are parents or their children to answer for neglect in the case of baptism?* It must be the duty of parents to have their children baptized; or it is the duty of the children to be baptized on their own responsibility. It cannot be the duty of both. Pedobaptists contend it is the duty of parents, and not of their offspring. But where is the precept or the example so obliging parents? No one can show a word in the New Testament on the subject. It is, indeed, the duty of the subject of baptism himself to be baptized. If so, then he must be an intelligent, voluntary, or moral agent; and such an infant is not: therefore, he cannot be a subject of baptism in his own right.

But the doctrine of Christ constitutes the subject of baptism an intelligent, voluntary, and accountable agent, and, therefore, commands him to believe, repent, and be baptized on his own conviction of duty and interest. Personal liberty of choice is, on all hands, admitted to be essential to personal responsibility. Christ's people are all free men; therefore, no one, by parent, by sponsor, or by priest, can be carried or compelled into the kingdom of Jesus Christ. If so, they may be physically carried to the Lord's table and to heaven, and neither illumination nor volition, neither the conscience nor the heart, have any thing to do with our entrance into the church or our participations of its spiritual blessings. He that assumes this ground is not to be reasoned with by any one that "trembles at the word of God."

CHAPTER VII.

REVIEW OF PROFESSOR STUART OF ANDOVER.

We do not think that we would presume too much upon the candour and good sense of all impartial inquirers after the proper *action* and *subject* of Christian baptism, who may have read with impartial consideration our previous essays on these highly interesting topics, if we should say, that, in their judgment, these two important items of the Divine will have been amply and satisfactorily developed by an appeal to the proper sources of evidence and authority, on such questions. Still, as the minds of very many well-disposed persons have been greatly sophisticated by a show of authority and certain special pleadings, based on some comparatively obscure passages of Scripture, or allusions to ancient customs, not well understood, I judge it expedient to select a few specimens of these, by way of appendix to the direct evidence already furnished on those topics.

And, first, on the *action* of baptism, much has been inferred from one occurrence of the word *baptizo*, rendered by the word *wash*, Mark vii. 3, 4.

Professor Stuart, of Andover, writes a very elaborate essay to sustain the opinion of Calvin—viz. "It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions, although

the word *baptize* signifies to *immerse*, and the rite of immersion was practised by the ancient church." P. 364. "To this opinion," says he, "I do most heartily subscribe." Of course, then, the strict and proper meaning of the word *baptize* is of no consequence whatever, as every one's choice is all-sufficient to please God! The Lawgiver of the universe enacts a positive law, and gives to every man his choice of three modes of observing it. Whichever of the three best pleases A, B, or C, will perfectly please God!! This is certainly a very complaisant and generous condescension to human predilections and caprices. But with him the word *wash* justifies this: for, as we may wash by *sprinkling, pouring, dipping*, it is wholly indifferent which of the three we use. Whichever pleases us, pleases God!!

In looking over the use of *baptizo* in the New Testament, finding that in *eighty* times occurring, it is *twice* translated *wash*; and *baptismos*, occurring *four* times, though never applied to the ordinance, is three times translated *washing*, he assumes that this rendering, *because of its permitting three ways of using water*, is the very meaning which we should always affix to the word when indicating the institution of Christ!! Yet, strange to tell, by only looking at a good concordance, he might see that the word *baptisma*, appropriated to the ordinance by the Messiah and his Apostles, though occurring twenty-two times, is never translated by the term *wash* or *washing*. What a glorious ambiguity is here created! Out of the whole family of *baptizo*, though occurring *one hundred and twenty times* in the New Testament, he finds once *wash* and *washed*, and thrice *washing*.

Now, then, the only ground of debate at present is, Does the term *wash*, in these passages, or rather the verb *wash*, as found in the English Testament, Mark vii. 3, 4, indicate any thing short of immersion in that particular case? And that I may save the labour of much writing, I will freely quote from Professor Ripley's Examination of Professor Stuart's Essay. On pages 39–47, the professor says:—

"The whole passage, as expressed in the common version, is the following:—'For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders: and when they come from the market, except they wash, they eat not.' Here are mentioned two instances of washing, (so called;) the first, a matter of constant occurrence; the second, an observance performed after returning from the market. The inquiry is a very natural one, Did these washings differ from one

another in any respect? To this inquiry, an affirmative answer can scarcely be avoided. For, in the first place, one was a washing which commonly occurred before a meal, without regard to the employment that had preceded it; so that even if a person had remained at home, still, before taking his meal, he would wash his hands. The other was a ceremony, performed after having been exposed to the various occasions of defilement which would be connected with his attendance at market. Such was the variety of persons and things with which he might have contact, that a more formal and thorough ablution would naturally be performed.

"In examining the whole passage, especially in the original, an attentive reader will perceive an advance in the thought. There is presented, at first, the *general* custom, and then a *specific* case, namely, after *returning from the market*. If, in common, the hands were washed before eating, the reader is prepared to hear that, after returning from a mixed crowd of people, something different from, or additional to, this washing was performed. The English reader might overlook this, on account of the repetition of the word *wash* in the fourth verse: although I cannot but think he would, if attentive, be sensible of some deficiency in the representation, unless he should conclude, from the repeated use of the same word, *wash*, that his expectation of a more formal and thorough ceremony after returning from market, was an incorrect one. But, to a careful reader of the Greek, no such sense of deficiency arises, and no such disappointment occurs. For, as further showing that there was a difference between the two instances of washing, I observe:—

"In the second place, two different Greek words are employed to express the washing in the two different cases. In the third verse, we read *ean me nipsoontai;* while, in the fourth, we read *ean me baptisoontai*. These two words well correspond to the circumstances of the two cases; and, rendered according to the proper meaning, clearly exhibit the advance in the thought. To make this matter plain to a mere English reader, I observe, there is a difference between these two verses in the original, like what would be felt if they were thus translated: 'For the Pharisees, and all the Jews, except they *wash* their hands oft, eat not; and when they come from the market, except they *bathe*, they eat not.'

"To proceed. Since, now, there is a plain difference between these two cases of washing, as suggested both by the occasions and by the different verbs employed in the original, what was the precise difference between them? Was it that, on common occasions, they washed their hands only; while, on the occasion of returning from market, they immersed, or bathed, their whole persons? So thought Vatablus, a distinguished professor of Hebrew at Paris, for whom the Jews of his acquaintance

entertained a very high regard. 'They bathed,' says he, on Mark vii. 4, 'their whole persons.' So thought Grotius, who says, on Mark vii. 4, 'They cleansed themselves more carefully from defilement contracted at the market, to wit, by not only washing their hands, but even by immersing their body. In conformity to this, may the passage in Mark be rendered, without the least violence to its language. In conformity with this, too, were the conveniences among the Jews: accommodations for frequent ablutions were everywhere ready. Nor, with their mode of dress, would the practice be so cumbersome as it would be among us.'

"That some of the stricter sort, that many, enough to justify the Evangelist's general expression, did practise total ablution on the occasion mentioned, is altogether credible. Kuinoel, however, in his commentary, asserts that the existence of such a custom among the Pharisees is not sustained by sufficient arguments. In the absence of clear, satisfying proof, it is not becoming to make any positive assertions. However striking the language of Mark may, by some, be considered, as recognising such a practice, (and the language is certainly coincident with such a practice, especially when we look at it by the investigations respecting *baptizo* on the preceding pages,) yet I am not disposed to urge it. But, assuming the ground that the Evangelist did not intend to distinguish a total bathing from a partial washing, I again inquire, did he distinguish *one sort* of partial washing from *another sort* of partial washing, one of which sorts was performed by the dipping of the hands into water, and thus was properly expressed by the peculiar term (*baptizo*) which he has employed? If so, this word is here used in its radical, proper meaning: and, consequently, examined in its connection, is so far from requiring or justifying Professor Stuart's view of its meaning, that it is a decisive instance against his view.

"I have already said that the word (*baptisoontai*) in this passage may, without any violence, be considered as distinguishing a total immersion from a washing of the hands. I am by no means satisfied, however, that this is a necessary view of the passage. The verb is in the middle voice: and, as there is no object expressed after it, it would be lawful, in order to express the Greek, to employ, as Professor Stuart has, the word *themselves*, as being contained in the verb itself; so that the translation would be, '*except they immerse* or *bathe themselves*.' Still, as the verb (*nipsoontai*) in the former part of the passage has, in the middle voice, an object (*cheiras*, hands) after it, it is certainly justifiable, though not necessary, to maintain that the verb in the latter part of the passage (*baptisoontai*) has the same word understood after it for its object. The passage would then read, 'The Pharisees . . . . except they wash their hands oft, eat

not, ... and when they come from the market, except they *immerse* or *bathe* their hands, they eat not.' The ambiguity in the Greek is much the same as there is in the following English sentence: 'The Pharisees . . . . except they wash their hands oft, eat not . . . . and when they come from the market, except they bathe, they eat not.' The word *hands* may be considered as understood after the word *bathe*, or the word *themselves* may be understood. The illustration is a complete one, because we are not in the habit of distinguishing between different modes of washing the hands.

"I proceed now to the inquiry, whether there were two sorts of washing of the hands, and what the distinction between them? The following quotations exhibit all that I have to offer; and I present them the more readily, as they are selected from Pedobaptist writers:—

"Jahn, in his Biblical Archæology, section 320, makes the following statement: 'The *washing of hands* before the meals (a custom which originated from the practice of conveying food to the mouth in the fingers) was eventually made a *religious duty;* on the ground that, if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was *unclean*, and remained unwashed, when he ate, he thereby communicated the contamination to the food also.' The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death.

"They taught that, if a person had not departed from the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark vii. 3. On the contrary, those who had departed from the house, *washed in a bath*, or, at least, *immersed their hands* in water with the fingers distended. The ceremony in this case (Mark vii. 4) is denominated *ean me baptisoontai*, (except they immerse, or bathe.)

"Dr. George Campbell, on Mark vii. 3, 4, says, 'For illustrating this passage, let it be observed, first, that the two verbs, rendered *wash* in the English translation, are different in the original. The first is *nipsoontai*, properly translated *wash;* the second is *baptisoontai*, which limits us to a particular mode of washing; for *baptizo* denotes *to plunge, to dip*. This is more especially the import when the words are, as here, opposed to each other. Otherwise, *niptein*, like the general word *to wash* in English, may be used for *baptizein, to dip*, because the genus comprehends the species; but not conversely, *baptizein* for *baptein*, the species for the genus. By this interpretation, the

words which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Greek is preserved in the translation.' Accordingly, Dr. Campbell translates the passage thus: 'For the Pharisees . . . eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them.'

"Rosenmuller, in his notes on this passage, speaks of two modes of washing the hands: namely, 'immersion of the hands in water, and when one hand is washed by the other.'

"Kuinoel, also, speaking of the opinion entertained by some, that a total ablution was performed in case of returning from the market, says, 'But an *immersion of the hands*, duly performed, would have abundantly sufficed for this end:' that is, for purification from contact with the multitude.

"Spencer, on the Ritual Laws of the Hebrews, speaks thus: 'Some of the Jews, ambitious for the credit of superior purity, frequently immersed their whole persons in water: the greater part, however, following a milder discipline, frequently washed only their hands, when they were about to take food. That the greater part, and especially the Pharisees, attended to this rite privately, at home, and considered it a very important part of religion, is sufficiently evident from Mark vii. 3, 4. Hence it was that stone vessels for water [water-pots, John ii. 6] were provided for every house of the Hebrews; so that all, when about to take food, might perform the frequent washings, according to the discipline of the Pharisees. These vessels were very suitable for performing those daily purifications of the Jews; for it was customary among the Jews, sometimes to wash the hands by water poured upon them; at other times, to immerse the hands in water up to the wrist.'

"From Lightfoot, I gather the following: On Mark vii. 4, he says, 'The Jews used "the washing of hands," and "the plunging of the hands."' And the word *nipsoontai*, "wash," in our Evangelist seems to answer to the former,—and *baptisoontai*, "baptize," to the latter.' . . . . 'Those that remain at home, eat not . . . . "unless they wash the fist." But those that come from the market eat not, ... "unless they plunge their fist into the water," being ignorant and uncertain what uncleanness they came near unto in the market.' 'The phrase, therefore,' Lightfoot adds 'seems to be meant of the immersion or plunging of the hands only.' But I remark, though it were only the hands that were plunged, yet the meaning of *baptizo* is sufficiently obvious."

"The preceding copious examination helps us, of course, rightly to understand the quotation from Luke xi. 38, which is next brought forward to sustain the meaning *to wash*, ascribed to *baptizo*: 'But the Pharisee, seeing him, wondered that he had not first *washed himself* (*baptisthe*) before dinner.' Com-

mon version, 'And when the Pharisee saw it, he marvelled that he had not first washed before dinner;' that he had not first *immersed*, that is, himself, or his hands. By the preceding part of the chapter, it appears that our Lord and his host had been exposed to a great mixture of company; and, therefore, needed, in the judgment of the Pharisee, the more formal and thorough sort of washing. On this passage, too, Lightfoot observes, 'There is a *washing* of the hands, and there is a *dipping* of the hands.' This clause we are upon, refers to this latter. The Pharisee wonders that Christ had not washed his hands; nay, that he had not dipped them all over in the water, when he was newly come from the people that were gathered thick together."

The laborious and numerous attempts from this passage to make out a case where, in the judgment of the authors of the common version, the verb *baptize* means *to wash*, as a primary meaning, demands a particular and full exposure of this bewilderment of some men of learning in their zeal for affusion. I have, therefore, gone into these details. I wonder no little, indeed, to see a man of Professor Stuart's learning and candour do so little honour to his own learning and critical acumen, as in this case is most apparent. His own party—I mean the more profound scholars of his own party—are themselves here arrayed against him. Here stand Drs. Campbell, Rosenmuller, Kuinoel, Spencer, and Lightfoot, in evidence against his reasonings and conclusions.

There are, in the common version, some two or three other occurrences of this erroneous translation, which are disposed of by these investigations. To quote still farther from Professor Ripley:

"To sustain the meaning *to wash*, three other passages are produced by Professor Stuart, which contain the substantive derived from the verb *baptizo*:—

"Mark vii. 4: The *washings* (*baptismous*) of cups and pots, and brazen vessels, and couches, (*klinoon.*)

"Mark vii. 8: The *washings* (*baptismous*) of pots and cups.

"Heb. ix. 10: Only in meats and drinks, and divers *washings*, (*baptismous.*)

"That the word rendered *washings* in these passages ought, so far as philology is concerned, to be rendered *immersions*, would be a plain inference from the preceding investigations. And even though a difficulty should seem to arise from the nature of some of the things mentioned by Mark, we ought, before we decide that the word must have another meaning, to in-

quire whether the supposed difficulties really existed in practice among the Jews. It is by no means satisfactory to refer to customs among ourselves, as suggesting difficulties in respect to what *the Jews* are said to have done: and especially what they are said to have done by the influence of a misguided religious scrupulosity; for it was from religious, though mistaken considerations, that they practised these observances. Nor were such observances entirely without foundation in the statutes of Moses. In Lev. xi. 32, it is directed that any vessel upon which the dead body of an unclean animal had fallen, 'whatsoever vessel it be, wherein any work is done, it must be *put into water*,' in order to be cleansed. The only exception was in respect to earthen vessels, which, being thus polluted, were to be broken in pieces. (ver. 33.) Now, how credible it is, and how accordant with the language of Mark, that the superstitious spirit of the Jews, in subsequent times, extended this requisition to other cases besides that of pollution by the touch of the dead: so that even on ordinary occasions, when they thought religion required the articles to be cleansed, the cleansing must be performed by immersing them in water.

"And who can wonder, if this same spirit led them carefully to cleanse by immersion even the couches on which they reclined at meals? for it is these, probably, which are meant by the word translated *tables* in our version. It would certainly accord well with their superstitious disposition. And so far as the writings of distinguished men among the Jews enable us to form a judgment, those writings contribute altogether to the belief that there was usually performed an immersion of these articles, when they needed special purifying. The Jewish rules which Dr. Gill quotes in his commentary on Mark vii. 4, are precise in requiring such articles to be cleansed by being covered in water; and the regulations are exceedingly strict in regard to this washing, so that should there be any thing adhering to these articles, such as pitch, which might prevent the water from touching the wood in a particular spot, the washing would not be duly performed. The same Jewish authority requires even beds to be cleansed by immersion, when they had become defiled.

"And what should hinder us from employing the word *immersions* in Heb. x. 9? Immersions were practised by the Jews in accordance with the Mosaic ritual; and why may we not consider the Apostle, when naming the immersions, as taking a part for the whole of the legal purifications, and consequently as not departing from the specific original meaning of the word he has employed?"

These matters of private or sectarian interpretation being disposed of, there remains scarcely the semblance of any other excuse for the practice of sprinkling, as derived from any word or

circumstances named in the whole New Testament. True, indeed, there are words and circumstances seized by some adult babes or babe adults, and dwelt on with a zeal and perseverance worthy of a martyr: but in this case, they only prove how strong in prejudice and how weak in reason some men of high pretensions may be, when they have unfortunately identified their fortune and their fame with the maintenance of a tenet for which there is neither reason nor faith.

Such, for example, is the frequent appeal to the case of Paul's baptism, as reported by Luke, Acts xxii. 16: "Arise and be baptized;" and again, chap. ix. 18: "He arose and was baptized." Now, say they, as Paul was baptized standing, he must have been sprinkled, and not immersed. But does it say he was baptized standing?—! No, indeed: but "Arise, and be baptized." What is this but the usual style—"Arise, let us go hence!" Could he not have been sprinkled sitting, or on his knees, as well as standing up! In the same chapter, 10th verse, the Lord said to Saul, "Arise, and go into Damascus." Why not infer that rising and going into Damascus are one and the same thing, or inseparably connected, as that rising up and being baptized are one and the same act, because connected in the same message or precept. When candidates present themselves for baptism, we are all wont to say, "Arise, let us go to the water," &c. This, then, if there be any argument in it, is doubtless in favour of immersion. For Ananias would rather have called for water to be brought, than to have commanded Paul to rise up and be baptized, if he intended sprinkling or pouring. In truth, this is an idiomatic expression, common to the East and the West. On a thousand occasions, we all say, "Rise, and let us go to work"—"Arise, and act like men"—not meaning that we are about to engage in something that must be done in a standing position; but that we must change our position in reference to some object, whether mental or corporeal.

Next to the passage in Mark, there is one in Ezekiel, that has been quoted a thousand times by a few writers and speakers on the subject of "*sprinkling water*" on infants and adults. It is chapter xxxvi. and verse 25: "Then will I *sprinkle clean water* upon you, and you shall be clean from all your filthiness, and from all your idols I will cleanse you." This promise alludes to the separation of the Jews, through faith in Christ, from pagan idols and from pagan nations, to be fulfilled in their conversion

So the context indicates. The words preceding are: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you," &c. &c. One would think, from the frequency and emphasis with which these words are quoted by a certain class of ultra sprinklers, that Ezekiel was foretelling and developing the ordinance of Christian baptism as practised by some modern communities. But a more irrational play upon a word from grave men, or from those who ought to be grave men, is not, in my opinion, to be found in modern literature.

Let no one be startled by the boldness I assume when I challenge the whole world of sprinklers to show that *water alone* was, by divine authority, *ever sprinkled upon person, place, or thing, in any religious, moral, political, or physical sense whatever.* I deny that ever water alone was sprinkled on any person or thing, by divine authority, for any sort of purification, legal or evangelical, under any dispensation of religion, Patriarchal, Jewish, or Christian. It is an assumption superlatively gratuitous and unprecedented.

Blood, and oil, and water mixed with the ashes of a blood-red heifer, have been sprinkled for legal and ceremonial purposes. Blood alone, oil alone: but never water alone, was divinely ordained for such purposes. The water of cleansing, or the water of purification, sometimes called "*the water of separation,*" was, indeed, in certain cases of legal uncleanness, divinely appointed. Hence a prescription for the manufacture of it is delivered by Moses, engrossing the 19th chapter of the book of Numbers. Yet even this "clean water," or "water of cleansing," to which Ezekiel alludes, when sprinkled upon a person pronounced legally unclean, did not, without baptism, or a "bathing himself in water," effect any legal purification. So ignorant are they of the Law and the Prophets, who substitute the Roman Catholic notion of "holy water" and a hair sprinkler, for either Jewish or Christian cleansing of person, place, or thing. Bathing the whole person after this sprinkling of water and ashes, was in every case essential to any legal benefit.

This abuse of reason, of authority, and of Holy Scriptures, needs only to be clearly propounded to any one that reveres Bible authority, to appear, as it is in truth, a superstitious and unwarranted custom. But to quote a Jewish Prophet, of the times of the captivity, addressing his countrymen on the subject

of their restoration to their own land, as though he had been teaching Christian ordinances with respect to admission into the church, has no parallel in sophistry on this side the assumptions of Roman Catholic manufacturers of "holy water," to be dashed on every one that comes within the sweep of a hyssop or hair sprinkler in the hand of a priest, neither of the tribe nor sense of a son of Levi.

I trust the candid reader will excuse me for adverting to customs so unfounded in Christianity, and so revolting to an educated and intelligent community. I find my own justification, and I hope my readers will find my pardon, in the fact that some ministers of our own day have been dubbed Doctors of Divinity for no other or better reason, that I can see, than their quoting, with an air of glorious triumph on their brow, Ezekiel xxvi. 25, in proof of their own dear custom of baptizing the tip of their fingers in a bason of water, that they may sprinkle a few drops of it on the brow of a babe, in the name of the Lord, to sanctify and cleanse it for some end or purpose which no one can define, much less defend.

I must conclude this essay on punctilios, consecrated by great names, with an extract from Dr. Wall, the most learned and candid of Pedobaptist Episcopalian ministers. The advocates of sprinkling will hear their brother Pedobaptist with more pleasure than myself. I will, therefore, courteously dismiss the topic with a few words from Dr. Wall. He says:—

"That our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here, to Queen Elizabeth's time: and not near so cold as Muscovy and some other countries, where they do still *dip* their children in baptism, and find no inconvenience in it.

"That the apparent reason that altered the custom, was not the coldness of the climate, but the imitation of Calvin, and the church of Geneva, and some others thereabouts.

"That our reformers and compilers of the liturgy (even of the last edition of it) were of another mind. As appears both by the express order of the rubric itself, and by the prayer used just before baptism, 'Sanctify this water,' &c., 'and grant that this child to be baptized *therein*,' &c.; (if they had meant that pouring should have always, or most ordinarily, have been used, they would have said *therewith*;) and by the definition given in the Catechism of the outward visible sign in baptism: 'Water, *wherein* the person is baptized.' I know that in one edition it was said, 'is dipped or sprinkled with it.' I know not the his-

tory of that edition; but as it is a late one, so it was not thought fit to be continued. The old edition had the prayer beforesaid in these words, 'baptized in this water.'

"That if it be the coldness of the *air* that is feared, a child, brought in loose blankets, that may be presently put off and on, need be no longer naked, or very little longer, than at its ordinary dressing and undressing—not a quarter or sixth part of a minute.

"If the coldness of the *water*, there is no reason, from the nature of the thing—no order or command of God or man, that it should be used cold; but as the waters in which our Saviour and the primitive Christians, in those hot countries which the Scripture mentions, were baptized, were naturally warm by reason of the climate, so if ours be made warm, they will be the liker to them. As the inward and main part of baptism is God's washing and sanctifying the soul, so the outward symbol is the washing of the body, which is as naturally done by warm water as cold. It may, I suppose, be used in such a degree of warmth as the parents desire.

"As to those of the clergy who are satisfied themselves, and do in their own minds and opinions approve of the directions of the liturgy, and would willingly bring their people to the use of it, it is too apparent what difficulties lie in the way. So that this quarreller has no ground in his assuming way to demand, 'Why do they continue,' &c.

"The difficulty of breaking any custom which has got possession among the body of the people (though that custom be but two or three generations) is known and obvious. And there being a necessity of leaving it to the parents' judgment whether their child may well endure dipping or not, they are very apt to think or say *not;* and there is no help for it. For none, I think, will pretend that the minister should determine that, and dip the child whether they will or not. He can but give his opinion—the judgment must be theirs; and they are for doing as has been of late usual.

"But there are, beside this general, two particular obstacles, which it may be fit to mention:—

"1st. One is from that part of the people in any parish who are *presbyterianly* inclined. As the *Puritan* party brought in this alteration, so they are very tenacious of it; and, as in other church matters, so in this particularly, they seem to have a settled antipathy against the retrieving of the ancient customs. Calvin was, I think, (as I said in my book,) the first in the world that drew up a form of liturgy that prescribed *pouring water* on the infant, absolutely, without saying any thing of *dipping*. It was (as Mr. Walker has shown) his admirers in England, who, in Queen Elizabeth's time, brought *pouring* into ordinary use, which before was used only to weak children.

But the succeeding Presbyterians in England, about the year 1644, (when their reign began,) went farther yet from the ancient way, and, instead of *pouring*, brought into use in many places *sprinkling*, declaring at the same time against all use of fonts, baptisteries, godfathers, or any thing that looked like the ancient way of baptizing. And as they brought the use of the other sacrament to a great and shameful infrequency, (which it is found difficult to this day to reform,) so they brought this of baptism into a great disregard. Now, I say, a minister in a parish, where there are any considerable number inclined to this way, will find in them a great aversion to this order of the rubric. They are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a basin or porringer in a bedchamber, hardly persuaded to bring them to church; much farther from having them dipped, though never so able to endure it.

"2d. Another struggle will be with the midwives and nurses, &c. These will use all the interest they have with the mothers, (which is very great,) to dissuade them from agreeing to the dipping of the child. I know no particular reason, unless it be this:—A thing which they value themselves and their skill much upon, is, the neat dressing of the child on the christening day; the setting all the trimming, the pins, and the laces, in their right order. And if the child be brought in loose clothes, which may presently be taken off for the baptism, and put on again; this pride is lost. And this makes the reason. So little is the solemnity of the sacrament regarded by many, who mind nothing but the dress and the eating and drinking. But the minister must endeavour to prevail with some of his people who have the most regard for religion, and possibly their example may bring in the rest."

We will also hear Dr. Wall reprove his brethren for their quibbles about sprinkling:—

"This [immersion] is so plain and clear by an infinite number of passages, that, as one cannot but *pity* the weak endeavours of such Pedobaptists as would maintain the negative of it, so we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Antipedobaptists [Baptists] merely for the use of dipping; when it was, in all probability, the way by which our blessed Saviour, and, for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. The custom of the Chris-

tians in the near succeeding times [to the Apostles] being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion."

He might have said *always*, rather than "*ordinarily*."

CHAPTER VIII.

THE EVIL OF INFANT BAPTISM.

HAVING been able to find *no good* in infant baptism, nor in infant sprinkling, (for I must always consider them as distinct things,) I now proceed to inquire, Is there any *evil* in it? In answering this question, I desire to be guided by three things only—Scripture, reason, and fact: neither by passion nor by prejudice; nor, I trust, will the fear of the frown of any mortal ever deter me from declaring the truth on this, or any other topic on which I am fairly called to express my sentiments. I answer the question now proposed, with the utmost coolness and deliberation: and feel no hesitation in declaring that infant sprinkling is a *manifold evil*. This I shall instance in a few respects:—

1st. It is "*will-worship*." By the term *will-worship*, I understand worship founded upon the *will* of man, and not on the *will* of God. "In vain do they worship me," saith Christ, "teaching for doctrines the commandments of men." The preceding pages show that the rite of infant sprinkling is as much a tradition of men as the *scrutiny*, the *exsufflation* by which devils are expelled, the *insufflation* by which the Spirit of God is communicated, the *consecration* of the wafer, the *chrismal unction*, the *lighted taper*, and the *milk* and *honey*, which are but seven of the twenty-two appendages to infant sprinkling, made by the church of Rome. Now, as all will-worship is a disparagement of the worship appointed of God, it is, consequently, a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of "strange fire" upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which is not founded upon an explicit revelation of the will of Heaven, is will-worship. The

language of it is this, "Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness." Such is the spirit of every innovation in divine worship.

2d. It has *carnalized* and *secularized* the church more than any other innovation since the first defection from Christianity. The actual tendency of infant sprinkling is to open the gates of the church as wide as the gates of the world, and to receive into its bosom all that is born of woman. That this may appear as obvious as the light of the sun, the reader has only to reflect that if the Pedobaptist system prevailed so that all the fathers and mothers in any country, or in all countries, were determined to have their infant offspring "*initiated into the church*" as soon as born, by the rite of sprinkling, then, in that country, or in all countries so acting, the discrimination between the world and the church would be lost; its gates would be as capacious as those of the world, and, without the necessity of a spiritual renovation, every member of the human family, in that region or country, would have a place in the church. About one hundred years ago, the whole kingdom of Scotland, with the exception of, say, two or three thousand individuals, was one great Pedobaptist society. In those days, the church engrossed all that were born, and initiated them into it. Of course, all the enormities committed in the realm were committed by members of the church; so that none of the apostolic admonitions, in which the difference between the church and the world is pointed out, would apply to them.

In the year 1300, and for several centuries before, all the citizens of Germany, France, Spain, England, and, indeed, the whole Western Roman Empire, with the exception of a few Baptists, were initiated into what was then called the Church, as soon as the parents could have the rite performed. In those days, and whilst those principles prevailed, the church was secularized, the church and state completely amalgamated, and all the follies and vices of childhood, manhood, and old age were engrafted upon the stalk of Christianity. In those days, Pedobaptist principles triumphed, and there never was a period in which the church was so completely and universally carnalized and secularized. Let it not be said that this was owing more to other traditions than to infant baptism or sprinkling; for, when we grant that there were many other innovations and traditions besides this, we must insist that this contributed more

than they all to introduce that awfully corrupt system, called the Man of Sin—to nurture, to mature, and to perfect it. It introduced *all*, good and bad, into the church: and as bad men invented errors and propagated heresies in the church, we have only to ask how they got in, and then the true cause of the enormous mass of error of those days appears. It is a fact, evident from church history, that the prevalence of corruption in the church bore pace with the prevalence of infant baptism, and the triumphant days of the one were the triumphant days of the other.

The description we have of the church, in the Scriptures, leads us to consider all the members of it as a "peculiar people"—as born from above—as being all taught of God. Hence we read, "A willing people, in the day of thy power, will come to thee." "All thy children shall be taught of God, and great shall be the peace of thy children." "Every one that hath heard and hath learned of the Father, cometh unto me." "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Power or privilege to become the sons of God was given to such only as were born of God. How unlike this to the practice of Pedobaptists, who endeavour to crowd all into the church which are born, *not of God*, but of the *will of the flesh* and the *will of man!*

Again, when we read the descriptions given of the churches of the saints in the Epistles, they will not apply to a church that admits all the infants, born of the members, to membership. The majority of any such church must be of a character essentially dissimilar to the following descriptions of the church of Jesus Christ. 1 Cor. vi. 11: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 2 Thess. ii. 13: "Brethren beloved of the Lord, God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth*." 1 Peter ii. 5: "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 9th verse: "But ye are a chosen generation, a royal priesthood, a holy nation, a *peculiar people*: that you should show forth the praises of him who hath called you out of darkness into his marvellous light: which, in time

past, were not a people, but are now the people of God; which had not obtained mercy, but have now obtained mercy." These, and a hundred other addresses to the Christian church, are totally inapplicable to any Pedobaptist church, composed of a great many members incapable of distinguishing their right hand from the left. When the question is proposed, What has rendered the Pedobaptist churches unworthy to be addressed in this way? the answer is, Because they have received so many members, very many, that were merely children of the flesh; nay, the nine-tenths of all Pedobaptist churches became members by natural birth: and, as the children of the flesh, were constituted members. Infant sprinkling has, then, carnalized and secularized the church: and, hence, all Pedobaptist sects have become national churches when they had it in their power: for their views of the church are *carnalized* as well as the members: hence papacy is the established religion of Italy, Spain, France, &c.: Episcopacy of England and Ireland: and Presbyterianism of Scotland. In the United States, the principles of civil polity being better understood than in any other country in the world, not any form of religion has obtained the exclusive patronage of the state: and may it continue so, till all sects shall be abolished, and all the children of God, united in faith, and hope, and love, shall know no bond of union but Christ—when party names, party love, and party zeal shall all be buried in one common grave, to rise no more for ever!

The second evil I have specified, being sufficiently stated and established, I proceed to mention a third evil resulting from, and inseparably connected with, infant sprinkling, viz.:—

3d. Infant sprinkling imposes a religion upon the subjects of it before they are aware of it, and thus deprives them of exercising the liberty of conscience in choosing that which they have examined, and in refusing that which they disapprove. It is despotism of the worst kind, to impose upon the conscience. It is the most despotic act in the life of the greatest despot, to impose a religion upon his new-born infant before it is aware; and, as soon as it can reason, to tell it that it vowed so and so in baptism, and that it would be a sin of the deepest dye if it should not, as soon as possible, attend to the things it had vowed. This is to fetter the exercise of reason, to rivet on the conscience a superstition of the worst kind, and, as far as the parent can, for ever deprive it of any thing worthy to be called

liberty of conscience. Hence it is, that all Pedobaptist sects increase more by natural generation than by any other means. Very few are added to Romanists, Episcopalians, Seceders, &c., in any other way than by *ordinary* generation.

There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power.

If the conscience becomes once enslaved by any undue or early imposition upon it, it is impossible, or next to impossible, ever to assume or enjoy any thing like that noble independence of mind which our Saviour taught in these words, "Call no man Master or Father upon earth; for one is your Father in heaven; and all ye are brethren." This was in a conscientious point of view. The dearest liberty on earth is liberty of conscience; and this lost, all other liberty is but a name—"a charm that lulls to sleep." It is an awful encroachment to encroach on the liberty of conscience: and how awful to encroach upon, yea, deprive an infant of its liberty, before it can appreciate the greatness of the blessing, or calculate the magnitude of the loss. Could Pedobaptists but reflect on the cruelty of their practice, and observe what an engine of despotism it is in the hands of some of those sects they despise, how would they blush and for ever abandon the tradition! Can they suppose it is the Spirit of God that adds one million annually to the church of Rome? Or that it is the Spirit of God that adds a hundred thousand annually to the church of England? Or can they believe that it is the same Spirit that adds a hundred thousand to the different grades of Presbyterians in the same space of time?—seeing they are all aided by natural generation and infant sprinkling! No; if they think as rational beings, they cannot think so. It is this rite, and the vows they are taught to consider themselves under thereby, that is the powerful cause of such extensive additions. Infant sprinkling is, then, an enthralling, despotic, and cruel rite, destructive of liberty of conscience and injurious to civil liberty. This will be farther manifest from the following item:—

4th. Infant sprinkling has uniformly inspired a persecuting spirit. This is a heavy charge, and requires to be well supported. I do not, however, mean to say that every Pedobaptist has a persecuting spirit; or that every such church is necessarily a persecuting church. No; for I know many honourable exceptions; but I mean to say that infant sprinkling has, as a system, inspired all the parties that have embraced it with a persecuting spirit at one time or other, and they have manifested it as far as the civil authority supported them. Nor do I mean to go back to tell of the persecutions of the church of Rome in old times, which everybody knows: nor of the persecutions of countries far remote; but I will support the fact with documents more striking, because more modern, and because more within our country. I shall begin with my own State—the good old State of Virginia.

Anno Domini 1659, 1662, and 1663, several acts of the Assembly of this State made it penal in parents to refuse to have their children baptized; and prohibited the Quakers from assembling; and made it penal for any master of a ship to bring a Quaker into the State. By the laws passed about this time, every person was compelled to go to church every Sunday, under the penalty of fifty pounds of tobacco. But Quakers and non-conformists were liable to the penalties of the 23d Elizabeth, which was £20 sterling for every month's absence; and, moreover, for every twelve months' absence, to give security for their good behaviour. Quakers were farther liable to a fine of two hundred pounds of tobacco for each one found at one of their meetings; and in case of insolvency of any of them, those who were able, to pay for the insolvents.* The persecution of the Baptists in Virginia did not extend so far as in some other States—at least, I can find no documents to authorize me to say that it extended farther than fines, imprisonments, and the unguarded use of the tongue. James Ireland, a Baptist, was imprisoned in Culpepper jail, and treated very ill in other respects, for his tenets. A Mr. Thomas also, an active and useful minister, was much persecuted. The object of the above laws and persecution was to protect the Episcopal church, the salary of whose minister was first settled at sixteen thousand

* See Henning's Statutes at Large, volumes 1 and 2, for the above laws, as quoted by Mr. Semple.

pounds of tobacco, in the year 1696, to be levied by the vestry on the tithables of the parish, and so continued to the Revolution.

So late as the year 1768, John Waller, Lewis Craig, James Childs, and others, were seized by the sheriff and hauled before three magistrates, who stood in the meeting-house yard, and who bound them in the penalty of one thousand pounds to appear at court two days after. At court, they were arraigned as disturbers of the peace. On their trial, they were vehemently accused by a lawyer, who said to the court, "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must *ram a text of Scripture down his throat.*" As they were moving through the streets of Fredericksburg, they sang the hymn, "Broad is the road that leads to death." Waller and his companions continued in jail forty-three days, and were discharged without any conditions. While in prison, they continually preached through the grates: and, although the mob prevented the people from hearing as much as possible, yet many heard to their permanent advantage. After their discharge, they preached as before. Sometimes their enemies rode into the water to mock them baptizing: and often mocked them when preaching, by playing cards and drinking spirits while they were preaching. "Two noted sons of Belial, who were notorious for these practices, named Kemp and Davis, both died soon after, ravingly distracted, each accusing the other for having led him into these crimes."

"In Goochland county, these persecutions raged vehemently. On the 10th of August, 1771, while a Mr. Webster was preaching from these words, 'Show me thy faith without thy works, and I will show thee my faith by my works,' a magistrate pushed up, and drew back his club to knock him down. Some person caught the club and prevented mischief. Being backed by two sheriffs, he seized Messrs. Webber, Waller, Greenwood, and Ware. They were committed to prison. They were retained thirty days in close confinement and fed on bread and water. As they preached through the grates and made many converts, they were glad to let them go on their giving bond for good behaviour. A thousand false reports from the pulpit and the press, misrepresenting the doctrines and practices of these holy men, were among the means employed to keep up this fiery trial.

But the Revolution took the power out of the hands of their persecutors, and their cause triumphed." This is a small specimen of the Pedobaptist persecution of the Baptists in Virginia, which will suffice my purpose in the mean time.—(See Benedict's History of the Baptists, vol. 2, pp. 63–73.) I shall now quote a few facts from history in support of this item, to show that not only the Pedobaptists of the Episcopacy, but those of other Protestant sects, manifested the same spirit. In the good State of Massachusetts, (which I select not as the only State in which persecution raged, but as eminent for the exercise of this zeal,) the Baptists suffered much for many years. In this State, in the year 1644, we are informed by Mr. Hubbard, that a poor man, by the name of Painter, suddenly became a Baptist; and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was *enjoined* by it to suffer his child to be baptized. He had the impudence to tell them that infant baptism was an *antichristian ordinance*: for which he was *tied up and whipped!*

About this time, a law was passed for the suppression of the Baptists. After a long preamble, in which the Baptists were accused of two great crimes—the one, for denying that the civil magistrate could lawfully inspect or punish men for any breach of the laws in the first table of the law; the other, for saying that infants should not be baptized; it concludes with these words: "It is ordered and agreed, that if any person or persons within this jurisdiction shall either openly condemn or oppose the *baptism of infants*, or go about secretly to seduce others from the approbation thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of the magistracy, or their lawful right to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person shall be *sentenced to banishment*." Of this act, Mr. Hubbard, their own historian, says, "But with what success, it is hard to say, all men being naturally inclined to pity them that suffer; and the clergy, doubtless, had a hand in framing this shameful act, as they, at this time, were the secretaries and counsellors of the legislature."

About this time, the Westminster Divines sat in London. A book written by one of the Baptist ministers was dedicated to

the Westminster Divines. Soon after the news reached England of the law to banish the Baptists, Mr. Tombes sent a copy of this work to the ministers of New England, and, with it, an epistle dated from the Temple in London, May 25, 1645, "hoping thereby to put them upon a more exact study of that controversy, and to allay their vehemency against the Baptists." "But the Westminster Assembly," says Backus, "were more ready to learn severity from this country, than these were to learn lenity from any."

All letters and remonstrances proved ineffectual with the New-England divines. They held fast their integrity; and in 1651 the Baptists were unmercifully whipped, and, not long after, the Quakers were murderously hung.*

The *non causa pro causa*, or the assigning of a false cause for a true one, is a form of sophistry into which our best educated theologians not unfrequently fall. We have a very striking illustration of a refined species of this sophism in the following extracts from a very interesting writer and tourist, George B. Cheever, D. D., an author of deserved reputation. He gives to a second cause what is really due to the first. The *union of Church and State* with him appears to be the entire cause of religious persecution. But who pleads for and institutes the union of Church and State? In other words, what is the *cause* of this union? *Pedobaptism!*—I affirm. PEDOBAPTISM. The Pedobaptists, one and all, unite the Church and the State. They would, if they could, bring the whole world into the church by the sheer force of natural birth, without a second birth. Hence, so far as their influence goes, the Church and State are united. In Roman Catholic countries it is all Church and no State. The Jewish commonwealth is their *beau ideal* of a Christian Church State. The whole nation sealed as soon as born with the seal of God's covenant. Hence, every Pedobaptist church has persecuted in the ratio of its power. The formal union of Church and State is but the natural operation of infant baptism. Whatever, then, we now cite from Dr. Cheever as the fruit of a Church and State institution, is to be ascribed, not to this effect, but to its cause—Pedobaptism. With this in mind, we shall now read a few extracts from the doctor, taken from his *Wanderings of a Pilgrim in the Shadow of Mont Blanc and the Jungfrau Alp*:—

* Benedict, page 364.

"The history of Geneva is singular, as containing within itself a demonstration that, under every form, both of truth and error, the State and Church united are intolerant. The State oppresses the Church—the Church, in her turn, tempted by the State, oppresses those who differ from her, and so the work goes on. At first it was the State and Romanism—the fruit, intolerance; the next, it was the State and Unitarianism—the fruit, intolerance: next, it was the State and Calvinism—the fruit, intolerance; in the Canton de Vaud, it is the State and democratic infidelity—the fruit, intolerance. The demonstration is such that no man can resist its power. Inoculate the Church, so to speak, with the State, and the same plague invariably follows: no constitution, not the most heavenly, is proof against the virus.

"John Knox, escaping from the castle of St. Andrews in Scotland, and compelled to flee the kingdom for his life, found security in Geneva, because there his religion was the religion of the State. If it had not been, he would merely have gone out from one fire for another fire to devour him. Servetus, escaping in like manner from a Roman Catholic prison in France, where he would otherwise have been burned in person, as he was in effigy, fled also to Geneva; but *his* religion *not* being the religion of the State, the evangelical republic burned him. And thus the grand error of the Reformers in the union of Church and State occasioned what perhaps is the darkest crime that stains the annals of Reformation. The burning of Servetus in Roman Catholic fires would have added but an imperceptible shade to the blackness of darkness in a system which invariably has been one of intolerance and cruelty. But the man was permitted by Divine Providence to escape, and come to Geneva to be burned alive there, by a State allied to a system of faith and mercy, to show to all the world that even that system cannot be trusted with human power; that the State, in connection with the Church, though it be the purest church in the world, will bring forth intolerance and murder. The union is adulterous, the progeny is sinful works, even though the mother be the imbodied profession of justification by faith. God's mercy becomes changed into man's cruelty. So in the brightest spot of piety then on the face of the earth, amidst the out-shining glory of the great doctrine of the gospel, justification by faith, God permitted the smoke and the cry of torture by fire to go up to heaven, to teach the nations that even purity of doctrine, if enforced by the State, will produce the bitterest fruits of a corrupt gospel and an infidel apostasy; *that* is the lesson read in the smoke of the funeral pyre of Servetus, as it rolls up black against the stars of heaven, that the union of Church and State, even of a pure church in a free State, is the destruction of religious liberty.

"It was this pestiferous evil that at one time banished from

the Genevese State its greatest benefactor. Calvin himself: the working of the same poison excludes now from the pulpit of the State some of the brightest ornaments of the ministry of modern times—such men as Malan, D'Aubigne, and Gaussen. It is true that it is the corruption of doctrine and hatred of Divine truth that have produced this last step; but it could not have been taken had the Church of Christ in Geneva been, as she should be, independent of the State. Such measures as these are, however, compelling the Church of Christ to assume an independent attitude, which, under the influence of past habit and example, she would not have taken. Thus it is that God brings light of darkness and good out of evil.

"These are the views of great men in Switzerland—Vinet and Burnier, D'Aubigne and Gaussen; and in this movement it may be hoped that the evangelical church in Geneva will yet take the foremost place in all Europe. But as yet, says Merle D'Aubigne, 'we are small and weak. Placed by the hands of God in the centre of Europe, surrounded with Popish darkness, we have much to do, and we are weak. We have worked in Geneva; and we maintain there the evangelical truth on one side against Unitarian Rationalism, and on the other side against Papistical Despotism. The importance of the Christian doctrine is beginning to be again felt in Geneva. Our canton is becoming a mixed one, and we are assailed by many Roman Catholics coming to our country to establish themselves there.' Nevertheless, our hope is strong in the interposition of God by his good Spirit, which will yet take the elements of evil and change their very nature into good.

"Dr. Gaussen, the able coadjutor of D'Aubigne, and author of the admirable work on Inspiration, entitled *Theopneustia*, was pastor of the parish of Santigny, in the canton of Geneva, in the year 1815. It was about this time that he likewise became a Christian, and preached the way of salvation through faith in Christ crucified. In his teachings among his flock, Dr. Gaussen, becoming dissatisfied with the Catechism imposed for instruction by the national church, principally because it had no acknowledgment of the great fundamental truths of the gospel, laid it aside, and proceeded to teach the children and candidates for communion in his own way. For this he was brought before the "Venerable Company of Pastors," and finally was by them censured, and suspended for a year of his right to sit in the Company.

"But Dr. Gaussen and his friends, D'Aubigne and others, nothing terrified by their adversaries, proceeded still farther. They framed the Evangelical Society of Geneva, took measures for the preaching of the gospel in the city, and established, though in weakness and fear and in much trembling, yet in reliance upon God, the Evangelical Theological Seminary. Find-

ing that all efforts and threatenings to prevent or stay their career was in vain, the Venerable Company proceeded, in 1831, to reject Mr. Gaussen from the functions of pastor of Santigny, and to interdict Messrs. Gaussen, Galland, and Merle from all the functions of the pulpit in the churches and chapels of the canton. What a spectacle was this! It recalls to mind the action of the Genevese republic three hundred years before, in the banishment of Calvin and Farel from the city. The result has been happy in the highest degree. Forced out of the national church, these men have been made to feel what at first it is so difficult to be convinced of, that the church of Christ belongs to Christ, and not to any nation. They see that there is a new transfiguration, a new approximating step of glory for the reformed church in Europe, in which she shall become free in Christ—shall assume her true catholicity, her supremacy, her independence; becoming for ever and everywhere a church in the spirit, the truth, and the liberty of Christ.

"In Geneva the church is in subjection. The people cannot choose their pastors; their pastors are compelled to receive every man to Christian communion as an indiscriminate right of citizenship. At a certain age, every young man comes into the church by law,* no matter how depraved, and declares in the most solemn manner that he believes, from the bottom of his heart, the dogmas in which his pastor has instructed him: that he will still hold to them, and renounce the world and its pomps. For entering the army, for becoming an apprentice, for obtaining any employ, the young man must take the communicant's oath. Have you been to the communion? is the test question—first and implacable. Hence, if a pastor should refuse the communion to a young libertine, the candidate and the whole family would regard it as the highest insult and injustice, debarring the young man from rights sacred to him as a citizen, shutting indeed the door of all civil advancement against him. To say nothing of piety, how can even morality itself be preserved in a church in such degrading subjection to the civil power?

"The constitution of Geneva is such, that by its provisions there is no liberty of instruction or congregation but only by authority of the Council of State. The ninth and tenth articles provide that liberty of instruction shall be guarantied to all Genevese, only under the reserve of dispositions prescribed by the laws for the interest of public order and good manners; and also that no corporation or congregation can be established without the authority of the Council of State. It is easy to see that with such a constitution of Church and State, the Romanists have every thing made easy to their hand in Geneva, and only

* Do not all come into the church by baptism—infant baptism, though 'in the flesh,' and 'naturally depraved!!' A. C.

need a civil majority, when, by appointing their own Council of State, they can put every heretical congregation to the torture, and forbid, by law, any school or assembly of instruction or worship other than pleases them, under whatever severity of penalty they may choose to impose. No wonder that the cry of every Christian patriot in Geneva should be, Separate Church and State! Separate Church and State! May God help them in their struggle after liberty!"

So, then, whether in connection with Orthodoxy or Heterodoxy, Papalism, Protestantism, High Church, or Low Church, Trinitarianism or Unitarianism, Pedobaptism becomes Church and State, and, as such, persecutes to confiscation of goods, banishment, and death.

CHAPTER IX.

DR. C. TAYLOR, EDITOR OF CALMET'S DICTIONARY OF THE BIBLE.

APOSTOLIC BAPTISM.

"Facts" and "Evidences" on "the *Subjects* and *Mode*" of Christian Baptism, by C. Taylor, Editor of Calmet's Dictionary of the Bible, Stereotype edition. New York, 1850. Published by M. W. Dodd.

THIS is a boastful and boasted performance. It is affirmed by the publisher that "the American Baptists, like their British brethren, have not ventured either to dispute the FACTS,* or to invalidate the EVIDENCES."

Again: it is affirmed "that an erudite polemic cannot be found, who will seriously controvert Mr. Taylor's oracular position. Baptism, from the day of Pentecost, was administered by the apostles and evangelists to infants, and not by *submersion*. Therefore, the subsequent FACTS and EVIDENCES are as irrefutable as the truth in Jesus."

Such is the frontispiece to this learned duodecimo of 236 pages. And so confident is the author of his positions, that he

* The "Facts and Evidences" is the title of a pamphlet published by the Editor of Calmet's Dictionary, in 1815, "on the *mode* of baptism," and addressed to a Deacon of a Baptist Church, with two plates, "showing some ancient baptisms, in the porticos of churches."

says, "for his facts and evidences he desires neither grace nor favour." P. 7. Again: he says that the more learned Baptists now confess that infants are included in the term *oikos*, family, as used in the New Testament; while it is curious to observe the difficulties to which they are reduced, who contend that infants are excluded from the term "*family*,"* and that the word must be restricted to adults. *If our translators had employed the term* FAMILY, *instead of the words* HOUSE *and* HOUSEHOLD, *the sect of Baptists never would have existed!* What a misfortune, that the English word "*family*" had not been adopted by the Greeks, Romans, French, Germans, and all other nations, since its mere "*adoption*" by our translators, would have for ever prevented the existence of that deluded sect called Baptists!

This disquisition on *oikos* and *oikia*, with no less than *twelve pictures*, (hallowed number!) engravings of ancient baptisms in the porticos of Roman cathedrals or Greek churches, exhibiting some water or oil being poured on the head of the subject, is the sum total of the volume.

As to the disquisition on *oikos* and *oikia*, we have already demonstrated that it is wholly gratuitous. If we should admit that *oikos* and *oikia* meant *family*, and always family, and nothing but family, unless it was proved that every family must necessarily have infants in it, it is of no logical force whatever. It is mere mockery of reason and argument—a puerile assumption, of which any scholar ought to be ashamed. We will most cheerfully concede that some families were baptized in the apostolic age, even many more than reported. What then! We still have among us family baptisms. But two family baptisms are reported in the New Testament—Lydia's and the jailer's. Other households of baptized persons are named—the household of Stephanas; that of Cornelius, the Centurion; that of Onesiphorus; the house of Chloe; the house of Philip; the house of Mary, Martha, and Lazarus; the house of Priscilla and Aquila. In not one of which there is the slightest evidence that there was an infant: but, on the contrary, we have all the internal and circumstantial evidence in each, that in all the points in which they are considered or alluded to, there was not an infant

* No Baptist author, known to me, has ever affirmed that infants are excluded from the terms *oikos* or *oikia*, but only from the families, so called, in which baptism is named.

in one of them. No man that has a proper respect for his head and his heart, or his education, can, so far as we ought to judge, argue from *oikos, oikia, family, house*, or *household*, in favour of infant baptism. This argument from *oikos* or *oikia* was very satisfactorily disposed of almost thirty years ago, in my debate with Dr. McCalla. This was proved, as Christianity itself is sometimes proved, not merely by the first acclamation, but by the thousands and the myriads of intelligent Pedobaptists that have, in our own time, repudiated it, and, by overt acts, have renounced family and infant baptism, and voluntarily put on Christ by an immersion into his death.

But, besides the argument in favour of infant baptism, deduced from the family baptisms alluded to, we have no less than twelve pictures on the subject, collected from the vestibules and domes of the Greek and Roman Catholic churches. The first is that of the baptism of Christ, placed at the entrance of the great church at Pisa. Pisan tradition says this marble ornament was carried from Jerusalem by the Crusaders, about the commencement of the twelfth century. The Baptist stands with his hand upon the Saviour's head. The second is the baptism of the same subject in Jordan, taken from the church on the Via Ostiensis at Rome. The door which it covers is dated 1070. The third is from the door of the church at Beneventum, in Italy. Here Jesus is standing in a bath up to the middle, and the Baptist is pouring water on his head. The fourth is that of Jesus standing in the Jordan, with the Baptist pouring water, in streams, on his head. There is a centrepiece in the dome of the baptistery at Ravenna, A. D. 454. Here the Baptist stands on the bank of the river, pouring water out of a shell on the Saviour's head. Over his head is a crown of glory, and a dove, personating the Holy Spirit, descending from heaven to his person. The fifth is a representation, in Mosaic, of the Saviour's baptism in Jordan. Here, again, a *patera*, or a shell, is employed in pouring water on his person. This stands in the church in Cosmedin, at Ravenna, erected A. D. 401. The sixth is a representation of a bath, or baptismal fount, standing in the baptistery of Constantine, in Rome, near the Lateran. This is too shallow for immersion. The seventh argument is the baptism of a heathen king and queen, in a family bath at Chigi, near Naples, with a priest standing as if taking aim at the king's head, with a pitcher in his hand, A. D. 591. The eighth proof is that

of a kneeling candidate, with a priest holding a vase, or pitcher, at his head. He seems to be on the dry ground. The ninth is that of a boy, unclothed, receiving a stream from a pitcher. This is found in Rome, though the work of a Greek artist. The tenth is Laurentius, in the church of St. Lawrence, in Rome, or near it—extra muros—receiving a stream from a vase. The eleventh, that of Constantine the Great, Emperor of Rome, being immersed in a bath; but also receiving a stream of oil or water falling upon his head from a vial, held by a long-robed priest. The twelfth is that of Jesus Christ, baptized by John in the Jordan, standing on the bank, with one hand on or near to his head. No shell nor vial is seen in the picture. Probably, the baptizer had dipped his finger in the Jordan. This stands in the chapel of the baptistery, in the small church of the Catacomb Pontianus, with a lamb at his foot. The baptizers, though I have called them priests, from their costume, are said to have been *laymen;* and Mr. Taylor admits the allegation, and quiets all scruples by the concession, that, in all extreme cases, baptism by the hand of laymen is of Divine authority, and, consequently, canonical and valid.

Now, the grand and solemn question is, What does all this prove? It proves not when the custom began, nor when these pictures were made: and if it did, they are all hundreds of years too late to prove primitive apostolic baptism. No one can, with any measure of self-respect, deny this. And this admitted, places these twelve arguments on the shelf, lettered, "OLD WIVES' FABLES!"

In the next place, statuaries, sculptors, and painters are always fond of catering to public taste and fashion, and will make to order any number of marble or other ornaments, just as Mr. Sartain, in his pictorial magazine, or as printers do in the Family Bible—make such representations of angels, men, costumes, and customs, as will command the highest admiration, secure the largest sale, and the most liberal price.

Thus, we see in one New Testament, in an orthodox pulpit, quite as sacred as the vestibule of St. Peter's, or the dome of St. Paul's, a pictorial representation of Paul's conversion. The admiration and taste of the artist conceived that it would be more pleasing to present Paul as a fine, athletic-looking man, mounted on a fiery Arabian courser, on his way to Damascus. And when arrested on his journey, by a glance of the Lord and

the majesty of his voice, the affrighted steed, springing like a deer from its lair, in frenzied mood plunging in the desert, unsaddles his rider and flings him over his head; while the unhorsed apostle, pertinacious of his hold of the bridle, brings him to the ground, and appears as if about to rise, whip in hand, with full intent, in sad distraction, wildly looking hither and thither, as if to lay upon him the weight of his indignant arm. How suitable to such an event is such a scene, however well executed and elegantly decorated by the hand of a gifted artist!

Again: open our elegant Family Bibles of the nineteenth century, and what idea do they give of the Saviour's baptism in the Jordan! You will see opposite to the account of his baptism, or on the frontispiece of the volume, John the Immerser, alias, John the Baptist, standing upon a bluff bank of the Jordan, or, in other pictures, standing ankle-deep in its margin, lifting up a handful, or pouring a hornful, of the water of the river upon his head; while a dove, on its wing, is descending from an open sky, in the direction of the imposing scene. Now, what does this prove, but the ignorance or impiety of painters of the present day? And just so much, neither more nor less, do these twelve pictures, the twelve unanswerable arguments of C. Taylor, in favour of the pagan rite of sprinkling holy water, under the imposing name of Christian baptism, alias, Roman rantism! It is a fearful deception practised upon the credulity of an untaught and unteachable population. "O my people, they which lead thee (or call thee blessed) cause thee to err, and destroy the way of thy paths!"* "They have spoken lying words in my name, which I have not commanded them; even I know and am a witness, saith the Lord."†

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* Isa. iii. 12. † Jer. xxix. 23.

CHAPTER X.

ONE HUNDRED AND THIRTY-FOUR QUESTIONS ON INFANT BAPTISM.

We design this essay especially for the most uneducated portion of the reading community: embracing in its details the whole *subject*, *action*, and *design* of baptism. We, therefore, adopt the method of question and answer, as most instructive and impressive; only premising that our answers shall always be those, and those only, which the Holy Scriptures, history, and human experience authenticate and sustain.

Query 1. Who was the first Baptist? *Answer.* John, the harbinger of Christ, called "*John the Baptist.*"

Q. 2. From whom did he receive authority to baptize? *A.* Not from men, but from God. He was sent by God to baptize, and did not institute it himself, nor learn it from the Jews. John i. 33.

Q. 3. Where did he baptize? *A.* In the Jordan, and at Enon, "because there was much water there."

Q. 4. Did those he baptized make confession? *A.* They "were baptized by him in the Jordan, confessing their sins."

Q. 5. Were they *led* or carried to his baptism? *A.* "There *went out* to him Jerusalem, and all Judea, and all the region round about the Jordan, and were baptized by him in the Jordan."

Q. 6. Who was the most distinguished person whom he baptized? *A.* The Saviour of the world.

Q. 7. For what purpose was he baptized? *A.* Neither for confessing his sins, nor for receiving remission of them; but "to fulfil all righteousness," or to honour the righteous institutions of God. "Thus," said he, "it becomes us to fulfil all righteousness," or observe every Divine institution.

Q. 8. How old was Jesus when baptized? *A.* About thirty years old.

Q. 9. Had Jesus been circumcised when an infant? *A.* He was circumcised the eighth day.

Q. 10. Had all those that John baptized been circumcised? *A.* Yes: they were all Jews.

Q. 11. What do you infer from this fact? *A.* That baptism did not come in the room of circumcision; otherwise no Jews would have been baptized.

Q. 12. When was Christian baptism introduced? *A.* Not till John the Baptist had been beheaded, and Jesus Christ crucified: almost four years after the baptism of John.

Q. 13. Where was it instituted? *A.* On a mountain of Galilee.

Q. 14. By whom? *A.* By the Saviour in person.

Q. 15. In what words? *A.* "Go, teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you:" or, according to the Evangelist Mark, "Go ye into all the world: preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Q. 16. To whom was this commission given? *A.* To the Apostles of Christ.

Q. 17. When and where did they begin to act under it? *A.* On the first Pentecost after the ascension of Jesus into heaven, and in the city of Jerusalem.

Q. 18. How many were, there and then, baptized? *A.* Three thousand souls.

Q. 19. What qualification was required by the Apostles acting under this commission? *A.* Repentance.

Q. 20. Repeat the words. *A.* "Repent and be baptized, every one of you, in the name of the Lord Jesus."

Q. 21. Any other indication implying whether none but professed, believing penitents were baptized on that occasion? *A.* "They that gladly received his word were baptized." Acts ii. 41.

Q. 22. Are infants capable of understanding, believing, and gladly receiving a preached gospel? *A.* Not such as we have in this age of the world.

Q. 23. What, then, would you infer concerning the first three thousand persons baptized by the Apostles of Christ? *A.* That there were no infants, nor families having infants, baptized by the Apostles in establishing the first Christian church ever planted on earth.

Q. 24. Had all the males baptized by the Apostles on this occasion been circumcised? *A.* Being Jews, they must have

been circumcised; for the Jews were called "THE CIRCUMCISION."

Q. 25. And what would you infer from this? *A.* That baptism was not a substitute for circumcision, as some vainly imagine; for, then, how could the Apostles have baptized those who had been circumcised?

Q. 26. What accommodations were there for baptism in Jerusalem? *A.* There were pools of water, public and private baths in Jerusalem, as well as the brook Kedron, near the public garden where Jesus oft resorted with his disciples.

Q. 27. Where did the second great baptism occur? *A.* In Samaria.

Q. 28. How is it reported? *A.* Philip, an Evangelist, went down from Jerusalem, after many thousands had been baptized there, to the city of Samaria, and preached to them the same gospel. Many of the Samaritans, we are informed, "hearing, believed and were baptized, both men and women."

Q. 29. Why did not the history say, "Men, women, and children?" *A.* Because, I presume, there were no children; for, in being so particular in detailing who heard, believed, and were baptized, so far as to respect the sex of the parties, the same particularity would have induced him to have added children, had children been amongst them. Thus it is that silence, by force of circumstances, is sometimes equivalent to a negative.

Q. 30. But is not this clearly indicated in the context? *A.* Yes. In the qualifications of those baptized, there are enumerated those which exclude the conception of speechless babes. We are informed that they *believed* Philip, *hearing and seeing the miracles* which he performed, before they were baptized. They were capable of seeing or contemplating a miracle, of perceiving the meaning of it, and of believing the preacher before they were baptized.

Q. 31. Were the Samaritans circumcised persons? *A.* Yes: they were the circumcised children of the covenant that God made with Abraham; for, though at this time a mongrel people, they practised circumcision.

Q. 32. Having, then, found, neither amongst the Jews at Jerusalem, nor amongst the mongrel Jews of Samaria, a single instance of baptism without a previous hearing and believing, or professing of faith in the Messiah, we have all scriptural evi-

dence against infant sprinkling or infant baptism; to whom shall we next look? *A.* To the next case reported.

Q. 33. And what is the next case reported? *A.* It is that of the Ethiopian officer, treasurer of an Ethiopian queen, who heard Philip preach the same gospel, and was, on profession of that faith, baptized in a certain water to which they came on their journey.

Q. 34. And what was the next baptism reported in the Acts of the Apostles? *A.* It is that of Saul of Tarsus. Doubtless, he was a believing subject.

Q. 35. And how was he baptized? *A.* Neither while sitting nor standing. We are not informed in what place, but that he was commanded to *arise*, and, of course, to accompany Ananias somewhere. "Arise," said he, "why tarriest thou, and be baptized, and wash away your sins, calling upon the name of the Lord." He, accordingly, arose and accompanied him to a suitable place, and was baptized.

Q. 36. Having now seen, from an induction of the first converts in Jerusalem, Samaria, Damascus, and Ethiopia, that all baptized persons were first taught and instructed in the way of the Lord before their baptism, and not one indication of a different practice, what is wanting to complete this chapter of evidences? *A.* We must look from the Jews—whether in Jerusalem, Samaria, Damascus, or Ethiopia—to the Gentiles. Perhaps, there was a different dispensation of baptism to the Gentiles.

Q. 37. And what were the circumstances of the baptism or conversion of the aliens? *A.* The Gentiles were, indeed, aliens from the commonwealth of Israel, and strangers to the covenants of promise. But admission to the new dispensation was proposed to Jews and Gentiles on the same premises, because God is not a God of the Jews, but of the Gentiles also; and he made no difference, says an Apostle, between them, "purifying their hearts by faith."

Q. 38. But give us a case. Where was the first baptism of Gentiles? *A.* At Cesarea. Cornelius, an Italian captain, an intelligent, pious, and prayerful soldier, with his family and personal friends, were the first-fruits of the nations to Christ. All the converts of that day heard, believed, and received the Holy Spirit before they were baptized. It was in reference to these that Peter challenged the Jews, his companions from

Joppa, asking if any of them dare refuse baptism to these enlightened and sanctified pagans. He then commanded them, so distinguished with knowledge, faith, and the Holy Spirit, to be baptized in the name, or by the authority, of the Lord. Such Gentiles, then, as believed and were enlightened, were to be baptized by the authority of the Lord.

Q. 39. Have we any other public baptisms reported among the Gentiles? *A.* We have the baptism of the Corinthians, under the ministry of the Apostle Paul.

Q. 40. What are the details of their baptism? *A.* We are solemnly told, that many of the Corinthians, hearing, believed, and were baptized.

Q. 41. Had infant baptism been preached in those days, how would it have read? *A.* "Many infants, being baptized, believed and heard."

Q. 42. Would it not be incongruous to say, that they first believed and then heard? *A.* Not in the least more unprecedented or more unreasonable than to say, that they were first baptized and then believed. According to the Acts of the Apostles, and the tenor of the New Testament, it is as good sense, as good style, and as fully authorized, to say, many infants first believed and then heard the gospel, as to say, many infants were baptized and then believed the gospel.

Q. 43. But is it generally true, in fact, that baptized infants do afterwards believe the gospel? *A.* It may sometimes happen: but experience or accurate observation would prove, according to our observation, that, taking Pedobaptist Christendom into the account, not a tithe of baptized infants do really ever believe the gospel.

Q. 44. Of sixty millions of Russian baptized infants—of one hundred millions of Roman sprinkled infants—and of fifty millions of Lutheran, and Episcopal, and Presbyterian, and Methodistic sprinkled or poured infants, can any one reasonably conclude, from all published data, that, in the aggregate, ten or eleven millions of them really and truly believe the gospel to the salvation of their souls? *A.* If so, surely the millennium must be at the door.

Q. 45. Waiving all matters of doubtful disputation on the premises, what is laid down in the Acts of the Apostles as the indispensable qualifications necessary to baptism? *A.* "If thou believest with all thy heart, thou mayest."

Q. 46. Did you ever read of the baptism of any infants in the Scriptures? *A.* No.

Q. 47. Did you ever read of the sprinkling of any infants in the Scriptures? *A.* No.

Q. 48. Whose commandment, then, do we obey in having our infants baptized or sprinkled? *A.* The commandment of the clergy.

Q. 49. Do we transgress any Divine command in neglecting to have our infants baptized? *A.* No: I never read of any one being accused of this sin in the Bible, nor of any commandment that was thereby transgressed.

Q. 50. Did you ever read of any *sponsors* in the Bible? *A.* No.

Q. 51. What do you mean by a *sponsor?* *A.* I mean one that promises and engages for another in baptism.

Q. 52. Did you ever read in the Scriptures of any one promising any thing for another in baptism? *A.* No: no promise of parent nor child, at baptism, is ever mentioned in the Bible.

Q. 53. Whence originated the custom of promising and vowing in baptism? *A.* From the clergy.

Q. 54. Did you ever read in the Scriptures of any vows that minors or adults were under in consequence of baptism? *A.* None.

Q. 55. What are the promises given to baptized infants or minors, in the New Testament? *A.* None.

Q. 56. What are the threats denounced against them that neglect to have their infants baptized? *A.* Many from the clergy, but none from the Bible.

Q. 57. Is Baptism a command? *A.* Yes: "Be baptized, every one of you."

Q. 58. Should not every Divine command be obeyed? *A.* Yes.

Q. 59. In what does religious obedience consist? *A.* In a voluntary act of an intelligent agent.

Q. 60. Is a person active or passive in obeying a command? *A.* Active.

Q. 61. Is an infant active or passive, conscious or unconscious, in receiving baptism? *A.* It is passive and unconscious.

Q. 62. Can a being that is passive and unconscious in suffering an action, be said to be obeying a command in that same action? *A.* By no means.

Q. 63. Can those persons who have been baptized in infancy be said, on the foregoing principles, to have obeyed the Divine command, "Be baptized?" *A.* No: impossible.

Q. 64. Is baptism an act of religious worship? *A.* Yes: all Divine ordinances were appointed for us to worship God thereby.

Q. 65. How must acceptable worship be performed? *A.* "In spirit and in truth." "God is a Spirit; and they that worship him must worship him in spirit and in truth."

Q. 66. Can unthinking and unconscious infants worship God in spirit and in truth? *A.* No.

Q. 67. Can they, then, in conformity with these principles, be baptized as an act of religious worship? *A.* No.

Q. 68. Is baptism appointed for the benefit of the subject? *A.* Yes.

Q. 69. Are there any benefits resulting from baptism in this life? *A.* Many.

Q. 70. What are the benefits resulting from baptism in this life? *A.* They are briefly comprehended in one sentence—viz. "The answer of a good conscience towards God." 1 Pet. iii. 21.

Q. 71. In what does the answer of a good conscience consist? *A.* In three things:—1st. The knowledge of the meaning of baptism. 2d. A belief of the fact and import of the death and resurrection of Christ, to which baptism refers. 3d. In the consciousness of our own minds that we have voluntarily and intelligently obeyed the Divine command. See Rom. vi. 1–6; 1 Pet. iii. 20–22.

Q. 72. Can any infant be conscious of these things in baptism; or can it afterwards reflect that it intelligently, voluntarily, and cheerfully obeyed the Divine command? *A.* It is utterly impossible.

Q. 73. Is there, then, no way in which an infant can obtain by reflection or otherwise, the answer of a good conscience from baptism? *A.* None.

Q. 74. Can an adult, when instructed in the import of baptism, receive any consolation from reflecting that his parents had him baptized when an infant? *A.* No, unless it be a delusive consolation; for the answer of a good conscience can only be enjoyed through an inward consciousness that the subject has intelligently and voluntarily obeyed a Divine commandment.

Q. 75. How does any adult know that he was baptized in infancy? *A.* By the report of others.

Q. 76. Is there any duty inculcated in the New Testament that requires us *only* to have the testimony of others for our having performed it? *A.* Not one.

Q. 77. Is there any promise accompanying our obedience to the commands of God? *A.* Yes: "In keeping of them there is a great reward." Ps. xix. 11; Prov. iii. 16–18, xi. 18, xxix. 18; Heb. xi. 6–26; James i. 25.

Q. 78. Is there any reward accompanying infant baptism? *A.* None, except "the praise of men."

Q. 79. Is there any peculiar promise accompanying baptism? *A.* Yes; the promise of the Divine Spirit as a "Comforter." Acts ii. 38, xix. 2–7.

Q. 80. What were the *immediate* duties of those baptized? *A.* Union with the church and obedience to all the commandments and ordinances.

Q. 81. How soon were the baptized added to the church? *A.* "*That same day,*" "and they continued steadfastly in the Apostles' doctrine, in breaking of bread, in fellowship, and in prayers." Acts ii. 41, 42.

Q. 82. Is this true of any infants after baptism? *A.* No; it never was, nor in the nature of things can it ever be.

Q. 83. What is the necessary qualification to all parts of Christian practice? *A. Faith.*

Q. 84. Is there no Christian duty to be performed without faith in the subject? *A.* None.

Q. 85. Why so? *A.* Because "without faith it is *impossible* to please God." Heb. xi. 6.

Q. 86. Can it then be pleasing to God to baptize or sprinkle infants? *A.* No, seeing that without faith it is impossible to please God.

Q. 87. Can the infant itself, in receiving this rite, please God? *A.* No; for it is destitute of faith.

Q. 88. How do you know that infants are destitute of faith? *A.* Because they cannot believe in him of whom they have never heard! As saith the Apostle, Rom. x. 14, "How shall they believe in him of whom they have not heard?"

Q. 89. But may there not be two kinds of baptism—one suited to believers, and one to infants destitute of faith? *A.* No; for the Scriptures speak only of *one* baptism.

Q. 90. Why did John baptize at Enon? *A.* "Because there was much water there."

Q. 91. Would not a few quarts of water baptize hundreds? *A.* No; a few quarts might sprinkle hundreds, but could not baptize one.

Q. 92. Who appointed the sprinkling of infants? *A.* The clergy.

Q. 93. When did sprinkling become general among Roman Pedobaptists? *A.* The Pope, in the year 1311, declared sprinkling or immersion as indifferent—either would do very well. But in England, it did not become general till after the reign of Queen Elizabeth.

Q. 94. Why do you sprinkle water upon the face? *A.* Because thus the Clergy have ordained.

Q. 95. Why do they not sprinkle the foreskin, seeing the Jews circumcised it? *A.* Because it would be indecent and impolite.

Q. 96. Was not, then, circumcision indecent and impolite? *A.* No; for it was commanded of God.

Q. 97. Can you give no better reason for sprinkling the face than that given? *A.* No: the clergy have pitched upon it, and perhaps they had some reason for it.

Q. 98. To what is baptism compared in the New Testament? *A.* To a burial and resurrection. Rom. vi. 4–6.

Q. 99. Does sprinkling the face represent a burial? *A.* No.

Q. 100. Does immersing the whole person resemble a burial? *A.* Yes; "We are *buried* with him in *baptism*."

Q. 101. Does a child carrying away from the preacher resemble a resurrection? *A.* No.

Q. 102. How, then, is the resurrection exhibited? *A.* After the subject has been immersed in water and completely overwhelmed in it, his rising up out of the water is an emblem of a resurrection.

Q. 103. Is baptism compared to any thing else in the Scriptures? *A.* Yes; to the regenerating influences and operation of the Spirit of God. Hence we read of "the washing of regeneration" and of the "baptism of the Holy Spirit."

Q. 104. Is sprinkling an emblem of the operation of the Spirit? *A.* No.

Q. 105. What is there in immersion in water that is an emblem of the regenerating operation of the Spirit? *A.* The application of water to the whole person of the subject, and the

consequent "putting off of the filth of the flesh," is an emblem of the operation of the Spirit upon the whole soul of man, affecting the understanding, will, and affections, and the consequent "putting off of the sins of the flesh," or "the old man with his deeds." This, immersion beautifully exhibits; but sprinkling cannot.

Q. 106. How shall an illiterate man know the meaning of the Greek word baptism? *A.* By inquiring how the Greek church practise this rite. It is certain they ought to understand their own language best.

Q. 107. And how does the Greek church administer this ordinance? *A.* Even to this day they immerse every subject, in all climes, and in all cases in which they may be placed.

Q. 108. Has not immersion in cold water been a dangerous practice? *A.* No; in the frozen regions of Russia and Canada, in the midst of the coldest winters, and in the warmest climates of the torid zone, it has been practised without danger, and with manifest safety to the administrators and subjects.

Q. 109. Why was sprinkling substituted for Immersion? *A.* To gratify the caprice, the pride, and the carnality of the human mind.

Q. 110. Why were infants baptized or sprinkled, seeing there is no such command or precedent in the Bible? *A.* Why did the Israelites make a golden calf—Uzzah touch the sacred ark—and Nadab and Abihu offer strange and uncommanded fire upon the altar of the Lord? From the same principle, and for the same reason, was this practice first introduced.

Q. 111. Did you ever read of infant church membership? *A.* Yes, in books of baptism, but never in the Bible.

Q. 112. What do you understand by "infant church membership?" *A.* I understand the phrase to mean, that infants are members of the visible church.

Q. 113. Are there any directions given in the Scriptures for the proper discipline and management of infant members? *A.* None; the Bible knows of no such members; it addresses all members as equally qualified by faith and grace to attend to all the ordinary duties of Christianity.

Q. 114. Do we ever read of any members of the church who are qualified for one or two of the ordinances of the church, and disqualified for attendance on the other institutions of it? *A.* None.

Q. 115. Can infants, then, be considered as members of the visible church, seeing they are not qualified for the observance of the ordinances of it? *A.* By no means.

Q. 116. Is Jesus Christ represented as King of his kingdom or church? *A.* Yes. Rev. xix. 16.

Q. 117. Wherein does the honour and glory of a king consist? *A.* In reigning over a willing people; a people who love and esteem him, and serve him as volunteers, and in governing them in wisdom and justice.

Q. 118. Where is Christ spoken of as a King? *A.* Psalm cx. 1, 2, 3; John xviii. 37.

Q. 119. What is the character of his subjects? *A.* They are said to be "a willing people"—"of the truth"—"taught of God"—"born from above"—and "true and faithful."

Q. 120. Are infants of such a character? *A.* No; consequently cannot be subjects of his visible kingdom.

Q. 121. In what point of view are we to consider infants? *A.* As inheriting an evil nature—"conceived in sin"—"brought forth in iniquity"—"prone to evil"—guilty, and subject to death, "the wages of sin." See Psalm lviii. 3, li. 5; Job xiv. 4; John iii. 6; Eph. ii. 3.

Q. 122. Can any or all of them be saved who die before they are capable subjects of instruction? *A.* Yes; by the merits and atonement of Christ.

Q. 123. As our greatest concern is with them that live, how should we manage them during childhood with regard to their spiritual concerns? *A.* We should "bring them up in the nurture and admonition of the Lord"—that is, we should make them well acquainted with the Scriptures of truth; make them commit to memory the most plain and striking parts of it, respecting their present state and condition, the character of God, and of his son Jesus Christ our Lord, and the doctrine of Christ. Above all, we should exhibit a good example before them for their illumination, renovation, and salvation, without endeavouring to *force* a profession of religion upon them, or the views of any particular party or sect.

Q. 124. Should we ever urge them to profess Christianity? *A.* No. We should teach them what it is to be a Christian, and the awful consequences of rejecting the gospel and dying in infidelity; but leave it to their own conscience when and how to profess Christianity.

Q. 125. Would the sprinkling of them in infancy tend to accelerate their conversion,—would it secure that they ever would be Christians, or confer upon them any Christian benefit? *A.* Not in the least.

Q. 126. Have not many Christians had their infants sprinkled or baptized in infancy? *A.* I make no doubt but there were, and there are Christians in this practice.

Q. 127. But would you make this a reason why we, who are convinced that the thing is a mere tradition of men, should practise it? *A.* No; for then might we pray to the Virgin Mary, believe in purgatory, make the sign of the cross in baptizing, swear to "the solemn league," believe the doctrine of consubstantiation, or transubstantiation, go into a monastery, or take the vow of celibacy; because some good men have done some of these things.

Q. 128. Is not the same action alike good or bad to all who practise it? *A.* No; for there is a great difference between a person performing an action, thinking it right, and one performing the same action, doubting of its propriety or knowing it to be wrong. The former is a simple mistake; the latter, a wilful transgression. Even civil law discriminates between the different degrees of demerit in the action, arising from the knowledge and determination of the agent. Hence, we have different kinds of murder, and different punishments annexed to each, according to circumstances.

Q. 129. Are there not two kinds of sins of ignorance? *A.* Yes; there is an unavoidable ignorance and a wilful ignorance. The former exists where the subject has no possible means of information—such as the Indian's ignorance of the Saviour: the latter exists where the subject might know, if he would avail himself of the means of knowledge which he possesses—such as the Pedobaptist's ignorance of the true subject and action of baptism. Whatever excuse can be plead for the former, there is no extenuation of the latter.

Q. 130. If infant baptism be an evil thing, as it is often represented, it appears strange that the Almighty should have tolerated its continuance so long, and suffered it to extend so far with impunity. How do you account for this? *A.* The Almighty has suffered many errors to exist for a much longer time. The whole system of Antichrist is now more than 1200

years old, and paganism is several thousand years old. The future state only will exhibit the reasons of this.

Q. 131. How do you view all Pedobaptists with regard to this ordinance of baptism? Can you, according to the Scriptures, consider them baptized persons, or do you consider them as unbaptized? *A.* There is but one baptism; and all who have not been immersed into the name of the Father, Son, and Holy Spirit, after having professed the faith of the gospel, have never been baptized, and are now in an *unbaptized state.*

Q. 132. What is the design of baptism? *A.* Besides our putting on of Christ, and having the name of the Father, of the Son, and of the Holy Spirit put upon us, we are baptized for the remission of all past sins, through faith in his blood. Thus Peter, Acts ii. 38, commanded three thousand Jews "to be baptized, every one for himself, for the remission of sins:" thus, Ananias told Paul to "be baptized and wash away his sins." Hence, baptism "is the washing of regeneration:" thus the church is cleansed *through the bath of water* by the word, and thus, "the like figure" to Noah's being saved by water in the ark, "baptism does also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, through the resurrection of the Lord Jesus Christ."

Q. 133. Why are many good people so much divided in their views of Scripture, seeing they have but one Bible, and all read it in the same language? *A.* Because they belong to different sects and have different systems, and they rather make the Bible bow to their own systems, than make their systems bow to the Bible; or, in other words, each man, too generally, views the Bible through the medium of his system; and, of course, it will appear to him to favour it. Just as if A, B, and C should each put on different coloured glasses: A puts on green spectacles; B, yellow; and C, blue. Each of them, through his own glasses, looks at the Bible. To A, it appears green; to B, yellow; and to C, blue. They begin to debate on its colour. It is impossible for any one of them to convince another that he is wrong; each one feels a conviction, next to absolute certainty, that his opinion is right. But D, who has no spectacles on, and who is standing by during the contest, very well knows that they are all wrong. He sees the spectacles on each man's nose, and easily accounts for the difference. Thus, one professor reads the Bible with John Calvin on his nose; an-

other, with John Wesley; a third, with John Gill; and a fourth, with some one else. Thrice happy the man who lifts the Bible as if it had dropped from heaven into his hand alone; and who, with a single eye, reads for himself!

Q. 134. Who is most likely to understand it? *A.* He who practises what he already knows.

APPENDIX.

Since writing the preceding queries and answers, I have read with approbation a passage in "Coleridge's Aids to Reflection" on the Baptismal Rite, which I deem worthy to add, by way of confirmation of the views given in this treatise on the scriptural subjects of Christian baptism. To the learned reader I need not say, that Samuel Taylor Coleridge was not merely a poet and a philosopher of the highest order, but, by concession, the most talented theologian in the English church, of his day. Some of the London reviews have pronounced him "the greatest theologian in the world, of the first quarter of the present century." That he was a man of the most philosophic and discriminating mind, as well as of prodigious theological attainments, no one who has read his various works, and especially his "Aids to Reflection," can reasonably doubt.

As a member of the Episcopal church, his opinion and his testimony will weigh more with the multitude than any thing that a Baptist could say on our premises or reasonings. While admitting that infant baptism, as a discretionary and prudential custom of the church, may subserve some good purpose to both parents and children, as other human expedients, he boldly takes the ground that there is no authority for it in the Sacred Scriptures.

His words are:—"I am of the opinion that the divines in your side" (that is, the Episcopal church) "are chargeable with a far more grievous mistake—that of giving a carnal and Judaizing interpretation to the various gospel texts in which the terms *baptism* and *baptize* occur, contrary to the express and earnest admonitions of the Apostle Paul." "The texts appealed to, as commanding or authorizing infant baptism, are all, without exception, made to bear a sense neither designed nor deducible; and likewise, (historically considered,) there exists no sufficient positive evidence that the baptism of infants was in

stituted by the Apostles, in the practice of the apostolic age." Page 322, Burlington edition, 1840.

Of the two main foundations on which "sectarians" found the practice of infant baptism, "*household baptisms*," and of *circumcision*, he says:—"If I should inform any one that I had called at a friend's house, but had found nobody at home—the family having all gone to the play; and if he, on the strength of this information, should take occasion to asperse my friend's wife for unmotherly conduct in taking an infant, six months old, to a crowded theatre, would you allow him to press on the word 'nobody,' and 'all the family,' in justification of the slander? Would you not tell him that the words were to be interpreted according to the nature of the subject, the purpose of the speaker, and their ordinary acceptation; and that he must, or might have known that infants of that age would not be admitted into the theatre? Exactly so with regard to the words, '*he and all his household*.' Had baptism of infants, at that early period of the gospel, been a known practice, or had this been previously demonstrated, then, indeed, the argument that, in all probability, there were infants or young children in so large a family, would be no more objectionable than as being superfluous, and a sort of anti-climax in logic. But, if the words are cited as the proof, it would be a clear *petitio principii*, (a begging of the question,) though there had been nothing else against it. But when we turn back to the Scriptures preceding the narrative, and find repentance and belief demanded as the terms and indispensable conditions of baptism, then the case above imagined applies in its full force.

"Equally vain is the pretended analogy from circumcision, which was no sacrament at all, but the means and mark of a national distinction." "Nor was it ever pretended that any grace was conferred by it, or that the rite was significant of any inward or spiritual operation." P. 320.

So unanswerably this greatest of men and theologians carries away the long-cherished foundations of infant baptism.

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